THE CHURCHMAN.

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THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

The Conclusion.

I have now done with Mr. Ward; I have considered all his arguments, and have concealed the force of none of them; and now I think it no breach of modesty to say, that they appear in a very contemptible light.

But however contemptible they may be, yet he has the confidence to conclude from such false premises, that we have no true priesthood, and consequently that we have no sacraments, nor no Church; but you see he reckons without his host, for I have proved the contrary of this. I have showed him his errors in the premises, and therefore the conclusions he draws from such false principles, must be equally false. We have in spite of Rome, a true priesthood, true sacraments, and a true Church, and consequently all things necessary to salvation.

I would I could say the same of them; that they had an uncorrupted Church, uncorrupted priests, and uncorrupted sacraments; but they have so incumbered the institutions of CHRIST, with so many pitiful novelties, that neither their priesthood, their sacraments, nor their Church, are such as CHRIST instituted them. Indeed, the providence of GOD interposed so far, as to preserve among them the essentials of ordination, and in a limited sense they may be said to have priests, true sacraments, and a true Church. The difference between their Church and ours is, that they have notoriously corrupted theirs, and we have reformed ours agreeable to the first institution.

I have for the reader's satisfaction subjoined the succession of our bishops from those in Henry the VIII.'s days, to Archbishop Parker, and the consequence of that is, if their bishops are true bishops, ours are so too.

Matth. Parker, cons. 17 Dec. 1559, by

Will. Barlow, John Hodgskins, } both proved to be consecrated in Hen. VIII.'s days.

Miles Coverdale, John Scory, } consecrated both August 13, 1551, by

Tho. Cranmer, John Hodgskins, } consecrated in Hen VIII.'s time.

Nicholas Ridley, cons. 5 Sept. 1547, by

Hen. Lincoln, John Bedford, Tho. Sidon. } all cons. in Hen. VIII.'s time.

So that you see here is the succession as proved in the body of this book; the consecrations in Henry the VIII.'s days they do not dispute, nor do they dispute the succession from Parker down to this day.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of GOD in company. DAVID.

Now I beseech you, Brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

AN ADDRESS, &C.

Gentlemen,—It is neither from a whimsical nor pragmatical disposition that I address you at this time, and in this manner; but, if I know my own heart, solely from a wish to do good to the general interest of Christianity, and to the state of religion in this country, by uniting the great body of Presbyterians and Independents with the Episcopal Church. The Episcopal Church, you well know, is descended from the Church of England, from which the Presbyterians and Independents withdrew themselves in the sixteenth century. My encouragement to this undertaking arises from observing, that candor and liberality of sentiment are increasing in the country, and that most of those objections against the Church of England which caused a separation from it, have in a great measure ceased to operate in the United States of America. People of your persuasion can now look upon a gown or surplice without horror; and some of your own clergy make a respectable and dignified appearance when clothed in the former of those garments, or, at least, one very like it. They can be present at divine service in our churches, and use the Common Prayer-book with every appearance of sincere devotion. They can pay attention to Christmas and Good-Friday, and seem to be sensible of the propriety of observing *those* days, at least, for the commemoration of the nativity and death of the blessed Redeemer: and your clergy, particularly in the eastern states, have generally adopted, and seem to be well pleased with, the style and title of Bishop.

From these circumstances, I cannot but hope that the great difficulties in the way of an union between you and the Episcopal Church are at an end, and that all lesser matters may be obviated or removed by mutual explanations and concessions.

Another reason that has induced me to make this attempt is, the great importance of unity in CHRIST'S Church. CHRIST has but one Church, and I know of no medium between being in this Church and out of it. It must appear, at first view, that different modes of Church government, and of public worship in the same country, must have unfavorable effects on Christian unity. And as CHRIST'S Church is and can be only one, why should not its government and worship be the same in the same country? The peace of the Church and of civil society would be better secured, and the edification of Christian people better promoted, under the same mode of Church government, than where the modes are various and discordant. And their assembling, though in different congregations, to worship GOD by the same form, and to profess their faith in the same words, would prevent many of those disputes and jealousies that now too frequently happen, and which, under such circumstances, must for ever happen. It must therefore be the wish of every man who desires the prosperity of his country, and to see the kingdom of the Redeemer flourish in peace and unity, that all the different parties of Christians were cemented together by the same faith, and doctrines, and discipline, and government, and form of worship—making one great body—living together, and serving GOD in unity of spirit, in the bond of peace, and in righteousness of life.

That I am a member of the Episcopal Church I have no desire to conceal. It is from a full persuasion of the excellency of that Church in its doctrines, government, and mode of worship, that I wish all others to be of the same profession with myself. I can easily believe that others may have as strong an attachment to their religious profession as I have to mine, and may be as fully persuaded of its superior excellency. But then, I imagine this attachment and persuasion arises from education, habit, and sometimes from prejudice, and from an undue regard to the opinion and judgment of others. I persuade myself, that on a fair examination, matters would appear otherwise to them than they do at present. It is to this fair examination that I now invite them. Candid inquiry can hurt nobody—it is a friend to truth, and therefore to human happiness.

I am very sensible, that great address and good temper are necessary in conducting such an inquiry with any prospect of doing good, and I am not sure that I possess those qualities in a sufficient degree to promise much success: nor, though I am conscious that I have through my whole life (and I am not a young man) endeavoured to keep myself free from prejudice and narrow principles, am I certain that I have entirely succeeded. I am sure, however, that I have a love for all men, and wish to do them good; and this, I hope, will be thought to be a sufficient apology for my present undertaking.

If I can induce you, gentlemen, to review the principles of your present religious system, which I think erroneous, and productive of much evil to yourselves, to civil society, and to the Church of CHRIST—if I can help, in any degree, to dissipate that mist of prejudice which, I apprehend, prevents your seeing the truth, or lessen the force of that bias which turns you away from it; it will both increase my happiness and promote yours.

That some things are right, in most denominations of Christians, I see with pleasure; and in every thing that is so, I can heartily bid them *God speed*. But it can be no part of Christian charity to say they are *right*, and bid them GOD speed, when I think they are *wrong*. I can, however, judge of their errors with candor, knowing, that I also am subject to the same infirmities, and need the candor of others. Gracious is GOD—and happy for us it is, that he will look with pity on human frailty, and make every allowance for involuntary error. But whether he will overlook voluntary errors, is another consideration.

That religion is of importance, all allow.—The Deist, the Infidel, the Atheist, (if such a one there can be,) must confess that religion, by curbing the passions, and checking the malevolent tempers of men, contributes to the happiness of civil society. But the Christian looks further, and believes that his religion will secure to him eternal felicity, through the Redeemer. If so, its importance is increased, and it becomes an object of great consequence to ascertain in what it consists—or what he ought to believe and do, in order to obtain the full benefit of it.

The Deist supposes religion to consist entirely in moral virtue, and that man is capable, by the strength of his own reason, to discover and practise that virtue. He therefore rejects revelation and all supernatural assistance, as superfluous and unnecessary. Was he right, every religion which teaches a pure morality, would be a good and true religion; and that would be the best religion, which teaches and enforces the best morality.

I mean not to disparage moral virtue. I feel its obligation, and readily acknowledge that no religion can be good which disregards it. But did religion consist of morality alone, I see not how it could extend its influence beyond this world, or do us service in the life to come: because our morality is imperfect, in many things we have all offended against its laws, and stand exposed to the justice of GOD, the moral governor of the world. I must therefore give up the idea of being accountable for my actions, or I must abide the rigor of divine justice.—To the mercy of GOD I can have no title: mercy and justice can never be at variance in him, whose being is perfection infinite, "and with whom there is no variableness, nor shadow of turning." If then man be not merely a creature of this world, but must live in eternity; without a mediator, who, by making atonement for sin, can reconcile justice and mercy together, he is lost and undone, notwithstanding the exactest morality he can perform.

Some Christians have run into the contrary extreme, and seem to suppose that all religion consists in doctrine, and that if they have a right faith, all is well, and they are perfectly safe. I will not say these Christians despise morality and good works, because I hope better things of them. I am ready to own with them, that morality and good works can give us no title to salvation. But then, it ought to be remembered, that faith, properly speaking, can do no more for us than works. On the foot of merit, our faith, and our works, are equally insignificant—neither of them make any atonement for sin. If, then, the man who has this true and right faith, commit sin, he stands exposed to the justice of GOD, equally with him who trusts to his imperfect morality.*

Was I to define Christian religion, I would say, it is the method appointed by GOD to reconcile sinful man to himself, so as to make him capable of happiness with him. In this view it consists not merely of morality, nor merely of faith; but of every thing which GOD has commanded. The word of GOD must be the standard of this religion. Whatever He commands, must be done—whatever He forbids, must be avoided: True faith will therefore consist in believing whatever GOD has revealed; and true morality, in doing whatever he has enjoined. The word of GOD, by which our religion is to be regulated, we all acknowledge to be the Bible, or that revelation from GOD which is contained in the books of canonical Scripture, as they were received, and have been handed down to us, by the primitive Church.

In the Bible we are informed, that GOD sent his Son into the world to be its redeemer, and to rescue man from that state of sin and misery into which he had fallen by the instigation of the devil—and, that through the Son, as mediator, a new covenant is made with man, or new conditions of life are held out to him. As GOD was the party offended, and man the offender—*He* infinite in power, knowledge, and goodness; *man* weak, and frail, and ignorant—it belonged to GOD to appoint the method or terms of reconciliation, and it was the duty of man humbly to receive, and gratefully to acquiesce in them.

Hence appears the absurdity of an attempt in a man, or any number of men, to frame their own religion; for be its morality ever so exact and pure, and its doctrines ever so agreeable to the judgment of their own minds, unless they be also agreeable to the will and institution of GOD, there can be, strictly speaking, no religion in them. It all comes under the true notion of self-righteousness, and can have no warranted claim upon the acceptance of GOD.

From hence also it is evident, that the common opinion, that every man has a right to choose his own religion, is an error: for GOD having instituted and appointed the true religion, it becomes every man's duty to embrace *that*, and be of it, and of no other—his own contrivances are out of the question. In the present unhappy division of Christians into sects and parties, every man has not only a right, but is bound in duty to exercise his own reason and judgment, in order to distinguish which the true religion is. But this gives him no right to choose wrong. If he do, he does it at his peril; for GOD requires that he choose right, and has given him reason, conscience, and revelation, to enable him to do so. For though it be admitted, that prejudice of education, deference to the opinion of others, weakness of understanding, or want of better information, may excuse errors in this matter, they never can be pleaded in justification of a wrong choice in religion which has arisen from views of interest, ambition, or party. This is a consideration worthy of the attention of all those who have chosen their religion from such bad motives, or who, from the same motives, continue in a wrong religion in which they have been educated, after they have had opportunity of such information as ought in reason to correct their judgment.

What has been said may, in a good degree, be applied to the private right of interpreting holy Scripture. The Bible, we are agreed, is the standard of our religion: but who is to interpret the Bible for us? I am sensible, it will be an unpopular step to controvert the right of private judgment. Where it is prudently exercised, I see no great inconveniency in it. It is not the right, therefore, but the abuse of it, that is to be censured. Under its patronage, men sometimes *bend* and *twist* the Scripture to make it comport with some pre-conceived, favorite opinion. If Scripture and their opinion differ, their opinion is not to be given up. It is the child of their own begetting, and they have a fondness for it; or, it is fast rooted in education and habit, and they know not how to part from it; or, it opens the door to popular applause, and smooths the path to honor and preferment, and they must hold it fast. What is to be done? A religious opinion for which no Scripture can be adduced, looks oddly among Christians. The remedy is to hunt out some interpretation of Scripture which nobody ever thought of, but yet, such a one as comports with their opinion; and then all is right. But this is not to try opinions by Scripture, but Scripture by opinions.

And from this source we may, in a great measure, deduce all the religious sects which divide Christendom. Ask any other denomination, Why such a sect errs so much from the truth? the answer is, They misunderstand the Scripture. This made a gentleman of wit say, that, among religious disputants, holy Scripture fared like an open town in time of war—each party used it to serve its own purpose.*

Something of this spirit seems to pervade almost all religious partisans. They will worm about most miserably, and put the Scripture to the rack, and stretch it beyond all bearing, till they think they have made it comport with their system, and then their system is truly scriptural: they can quote Scripture for it—no matter how much Scripture is distorted or mangled in the application.

I know of but one remedy adequate to this disease, and that I fear will fare as many good remedies have done—be rejected as soon as proposed—because its complexion or consistence does not please the eye, or its taste the palate. A good physician will, however, direct his remedy, and leave it to the patient to determine whether he will avail himself of its virtues, or linger under his disease. The remedy is, to abate our own pride and self-importance, and pay a due regard to the doctrines and practice of the primitive Church; and where the sense of Scripture, with regard to any doctrine or practice, appears to be doubtful, to inquire how the first Christians understood it, and acted upon it.

(To be continued.)

* It seems to be the opinion of many Calvinists, that GOD sees no sin in his elect—that CHRIST, having made atonement for their sins, GOD will impute no sin to them; but on the contrary, all their sins are not only now forgiven, but were so from eternity; or, at least, that they are forgiven as fast as they are committed; and that CHRIST having fulfilled the law in their nature, his holiness is imputed to them. This seems to have been the opinion of the celebrated Bishop Beveridge: and from what I hear (for I have not the honor of his acquaintance) this seems to be the opinion of Mr. Murray; only Mr. M. has generously extended that benefit of salvation through CHRIST, to the whole human race, which the Calvinists confine to here and there one, whom the arbitrary decree of GOD has picked out, leaving the rest to their merciless fate. When all are wrong, to say who is most so, is sometimes a difficult point. The notion that GOD sees no sin in his elect, I cannot reconcile with his being of *purer eyes than to behold iniquity*. If sin be forgiven as fast as it is committed, it amounts to a direct license to sin. To say that sin is forgiven from eternity, or from any time before its commission, is absurd. Sin is the transgression of the law. Until the law be transgressed, sin is not in being, and therefore cannot be forgiven. Permit me to recommend to the candid reader, a tract of Dr. Whitby on the imputation of CHRIST'S righteousness, inserted at the end of his Commentary on the first Epistle to the Corinthians.

* A gentleman of good character, but rather of an enthusiastic turn, and consequently of weak judgment, having embraced the plan of universal salvation according to the scheme of Mr. Murray, which denies all future punishment, being hardly pressed with a passage in St. Matt. ch. xii. v. 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come;" denied that the passage was fairly cited. A Bible was produced, and the passage read. He then denied it to be a true translation. A Greek Testament was brought, and the translation justified. Thus entangled, he said the text must have been corrupted, and could not have originally been written in that manner. Being called upon for authority to support his assertion, he had none to produce: And no wonder—the diligence of Mills not having noted a various reading, or even a different punctuation in the text.—It may be expected that the gentleman was convinced, and converted from his error: no such thing; he was right—St. Matthew's Gospel had in that text been corrupted, and was of no force.

COMMUNICATIONS.

For the Churchman.

TEMPERANCE SOCIETIES.

In my last I contented myself with a simple reference to "first principles," without following H. C. through his devious track. He seemed to have erred in assuming that there may be "subordinate means for man's moral regeneration," and then in farther assuming that a great many things, such as the laws of the land, &c. &c. &c., are among such means. The fact of the existence of a divine society for the purpose above stated, during fifteen hundred years, without *subordinate* means, is a sufficient reply to his first assumption. As to his second, it only needs to be stated to see its fallacy.

It was my misfortune, I suppose, that I did not hit upon the great citadel in my Quixotic attack; and yet the zeal with which the attack was met, shows plainly that the blow was not so far from a true aim, and that reformation may be the principal object (despite the anxiety to give a contrary impression to men's minds) of the society. A reformation on Christian, i. e., Church principles, i. e., Gospel principles, every one who loves his fellow beings must earnestly desire and labor for, as he values the soul. Such an one is *not* claimed for the society, and who then, who loves the truth of GOD, can "bid it GOD speed?"

As to the Romish reformation in Ireland, as it is called, it would be well for men not to be too hasty in applauding it. They may be laboring to advance a cause which they would be the last to further—the dominion of the Pope of Rome. See the use which Mr. O'Connell is even now making of it in the last reports from that country.

But I pass now to the point, which is claimed to be the great object of the society, and supposed of sufficient importance to demand the hearty co-operation of Churchmen, viz., "its preventive character." Of the 2,000,000 who have signed in this country, it is said, that a vast proportion are young persons who enrolled their names as a "precautionary measure." So according to this society, young people are taught to rely upon the *external influence* of a pledge made to, and before men, to *save them from temptation* and *prevent them from indulging their unholy passions*; and not upon the *Spirit* of the *Living God*. And this is the *chief* object of what is called a Christian society.

Sectarians do not consider baptism to be a spiritual union with CHRIST'S body, the Church, and with himself, which demands of parents, sponsors, guardians and teachers, a strictly Christian education for the child; and which imposes upon the latter a profession of the doctrines and a practice of the duties of Christianity. They are afraid to consider a *child* as regenerated, because he may live a life of sin; not perceiving that *precisely the same fear may be felt for an adult, regenerated in their sense of the term*. So they let their youth grow up in sin, and then invent means to make them Christians. If Churchmen "have followed their pernicious ways," and have found the consequences multiplying upon them, in the shape of *a generation of irreligious and profane youth*, it is only to be lamented. They need not have it so. But others are less fortunate than the Churchman in the possession of means, and they feel anxious for their children and for youth generally. They desire some preventive from sin, just such as a Christian education presents; but they will not through ignorance or prejudice come to what ought to be "the Mother of us all"—the Church—and find a bosom and a home, such as they so ardently wish for their beloved offspring. And they never will return so long as we give in to their errors and strike hands with them. Let one of them, on the contrary, have the full view of the Catholic doctrine, as disclosed in our own and the primitive Church; let him see the ample provision made for the benefit of all who are members of it; and if he cares for his children, if he cares for youth, he must care for and embrace it.

Now what is the precaution against sin and temptation, and what the means for preserving youth from the blighting influences of the world and its dangers, which CHRIST has given us in His truly Christian Temperance Society? The Church provides that each child shall be brought to holy baptism; "wherein he is made a member of CHRIST, a child of GOD, and an inheritor of the kingdom of Heaven," "regenerated with GOD'S Holy Spirit, and grafted into the Body of CHRIST'S Church."—She commands that he shall "be called upon to hear sermons, that he shall learn the creed, the LORD'S prayer, and the Ten Commandments, and all other things that a Christian ought to know and believe to his soul's health;" "that he shall be brought up to lead a godly and a Christian life, continually mortifying all his evil and corrupt affections, and daily proceeding in all virtue and godliness of living." One part of the pledge and vow of baptism is, "to renounce all the sinful lusts of the flesh;" while he is taught to "believe and to do" all that was promised in his name at baptism.

He must be taught to "thank his Heavenly Father, who has called him to this state of salvation," and to pray that "He may give him His grace, that he may continue in the same unto his life's end."

In the summary of the relative duties, she teaches him that it is his *duty towards his neighbor* to keep his body in *temperance*, soberness, and chastity;" and that he cannot do all these things without GOD'S *special* grace, which he must learn, at all times, to call for, by *diligent prayer*." She then puts into his mouth the LORD'S prayer, in which he prays that GOD would be pleased "to save and defend him from all dangers both of soul and body, keep him from all sin and wickedness, from his spiritual enemies, and from everlasting death."

Such is in brief the divinely appointed plan, which existed even before the New Testament, for preventing the formation of sinful habits, and the practice of sinful indulgences. And where is the defect in it, that we should forsake it for a human scheme? Which is most likely to prove a preventive against drunkenness, and the formation of self-indulgent habits, the so called temperance pledge, or a Christian education? And is it not full of danger, to lead young people to withdraw their trust in divine aid, as not sufficient to preserve them, and to consider the signing of a pledge, which requires abstinence from one sinful indulgence, without recognizing the aid of the Spirit of God, as of more binding force and efficacy than the promise and vow made in Baptism; a vow to renounce all sin, and demanding at all times *diligent* prayer, for *special grace* to keep it to the end of life?

Every Churchman stands committed to this divinely appointed temperance society, which gives to him who joins it, the *means* of "keeping under his body and bringing it into subjection," for GOD'S promise of spiritual blessing is to this alone. Its *substitute* neither lays any claim to the aid of the spirit, nor even supposes such aid to be necessary to man's reformation; as is plain from its pledge and the language of its advocates.

I am far from denying that some good, immediate results have not been seen to follow from the efforts of philanthropists, and by such means Christians, even though ungodly men, Deists and Atheists, &c. &c. &c., are associated with them. For earnest and honest endeavors to do good, though erroneous, are sometimes blessed, or allowed to succeed to let those who know the truth, feel the importance of activity, and the certainty of results. "The wrath of man" will work GOD'S praise. But this surely is no reason for truth to join with error.

But it is said that there are thousands of youth who cannot and will not be brought under such a discipline, yet may be benefited by the society. Granted. And is the Church to be charged with the effects of a schism, which has inculcated strange notions of baptism and Christians, and that too, because such notions are rearing up a godless generation? And are godless youth to be made godly, by teaching them to begin and end their reformation without GOD? The Church may be charged with neglect, and she is feeling the effects of it; and one is, that men laugh at baptismal regeneration as a figment; which is in fact a most solemn truth, if there were faith enough among us to appreciate it. And if Churchmen would both *practise* and preach, it is possible that unions, and societies, and associations, would soon find their natural death; which they will not, so long as those who are supposed to love principle, uphold and countenance them.—*There can be no emergency, which the earnest prayers and labors of Christian men, resolved to do their duty in public and in private, are not fully adequate to meet.* The Church which, up to the period of the last ten years at least, has effected all the good, temporal and spiritual, which mankind enjoy, can hardly be charged with want of power and influence *now*.

One word more. It would be well if we could ever bear in mind a responsibility which rests upon us as Churchmen, for the maintenance of GOD'S truth. And there has hardly been a time when it was more in danger on every side. The great principle of the Church Catholic has ever been, and is, what her Head designed her to be, the school in which to train men for Heaven. Her Christian education commences the moment she has taken, in CHRIST'S name, any old or young into her bosom. We may see this principle of Christian education more vigorous in its exercise and more effectual in its results, the 'nearer we go to the apostles' age. The maintenance of this in whatever station GOD sees fit to place us, rests upon us. Shall we give it to others as we have received it; or perverted and distorted by human inventions and human folly? Shall we for *present* good, impair the just and natural influence of a great principle? Will not this course produce necessarily greater and more lasting evils than the amount of immediate good? Men *will soon have a society for every sin in the decalogue*, and with just as much propriety as for drunkenness. And where, in such a state of things, is *the great principle of educating men for heaven*, by DIVINE ASSISTANCE, and *as members of a divinely appointed society, which has that assistance to dispense to them as they need?* If we forsake this, are we not Pelagians? Are we not recreant to the truth? CAM.

For the Churchman.

A LAYMAN'S REJOINDER TO A PRESBYTER.

"At O Deomm quidquid in cœlo regit
Terris et humanum genus
Quid iste fert tumultus?"

I have read your reply, Reverend Sir, to my explanation of your article in the Churchman of the 16th of January, and beg to say that your logical argument only confirms me in the opinion I previously entertained, to wit, that you did lend the influence of your station to a diffusion of false impressions, the diffusion of which impressions were calculated to do the Church serious and lasting injury; and furthermore, that in the article in question you *personally* reflected on a brother of yours.

In the public columns of the Churchman of the 16th of January, you put forth an article in answer as you now say to the Circular of the Domestic Committee of the Board of Missions soliciting aid, and you tell the Domestic Committee why, their circular is not responded to. You say that *they* (the committee) "have a Secretary and General Agent, but that they" (the committee) "pay him the enormous salary of $2000 per annum," and you say "this is wrong."—You then go on to say that "the agent" which they have, "however, *is* a single young man," which is a fact, "and is therefore subjected to less expenses," which latter assertion doubtless received a hearty assent from the many who may have read the article referred to. You then go on to say that "this would be well, did it make any saving for the poor back ground laborers"—thereby hinting that it does not make such a saving—and then you go on to "*suppose*" that a certain sum, $800, is quite a genteel living for their agent, whom every reader believes must be the agent before referred to, "who *is* a single young man, and therefore subject to less expenses"—thereby insinuating that he, the agent referred to can, live genteely on $800, and consequently that the committee are paying him $1200 per annum for no purpose at all!—and you preface the announcement of these astounding developments by saying that "it was predicted some time ago, that unless this evil should be remedied" (which evil is to be found in the case you adduce) "matters would soon come to the present crisis; a small amount of funds be contributed for missionary purposes."

Such is the plain understanding of the article which appeared on the "misuse of the funds of our General Missionary Society," but which understanding of the article it appears was all wrong. The direct address to the committee, as having every thing to do with the matter, was, it appears by your own showing, calculated to deceive; for you say that although you "had the Constitution of the General Missionary Society before" you, "and could read with" your "own eyes that the Board of Missions, and not the committee, had this power," yet that you, having "information to communicate which was necessary as" you "conceived to be collected," selected, the columns of a well known public journal as your "organ, that the matter might be *fairly* discussed."

By having chosen the columns of a public journal as your organ, it is plain that you intended your information as much, or more, for the public, than for the eye of the Secretary and General Agent of the committee—a part of whose duty it is supposed by you, is, to collect the opinions of anonymous writers in every public journal, which perchance may have any reference to them or their proceedings and in order the more readily to get at a *fair* discussion, you carefully keep out of view, that the Board, and not the Committee, have the power of appointing the Secretary and General Agent, *with a suitable salary*; and any misunderstanding which may arise on the part of the public, including many contributors to the cause, is not your fault, but the fault of the public, because they, whose business it is to discuss the subject *fairly*, do not see through the fog with which you are pleased to envelop your subject, as easily as though it were clear noon day—they are not to take the plain meaning of your communication, *as* the plain meaning—they are not to suppose that the committee whom you directly address, "have this power"—they are not to exclaim, "Here is a precious exposé on the part of some conscientious Presbyter. The Domestic Committee it appears have a Secretary and General Agent to whom they (the committee) pay the enormous salary of $2000 per annum, and it appears that they (the committee) were told some time ago of the existence of this evil, and advised to remedy it, but still, they continue to waste our funds—Verily, not a copper of my money shall they have, until they (the committee) cut the salary down." They, the public, the contributors, are not to lay the evil which is charged to the committee, on the committee, but one and all of them, including your "poor seamstress, are required to arrive at the true source of the evil by *logical deduction*. "What I do by my agent, I virtually do myself. During the recess of the Board, the committee are the agents of the Board, and what the agents do, the Board do; and when we write to the agents, we virtually address the Board."

Now I cannot seriously believe for one moment, that you, a Presbyter of the Church, acquainted as you doubtless are, with the effect which loose and unguarded statements are apt to produce on the public, could have prepared an article for the public, the true drift of which could not by any possibility be discovered, without the application of an involved logical disquisition; an article, a misunderstanding of the true meaning of which on the part of contributors, (for whom it was as much, or rather more intended, than for the Secretary and General Agent of the committee,) would effect every thing else than a saving of funds for "poor suffering back ground laborers," but rather a saving to the pockets of contributors. I cannot seriously believe that such an utter want of caution exists in "a Presbyter" of our Church having rule and line before him, or if I am compelled to take your assertion that you had the constitution of the General Missionary Society before you when you prepared your charge, as the truth, then I must believe that you certainly did, with rule and line before you, prepare an article calculated to mislead the public, thereby lending "the influence of" your "station to a diffusion of false impressions, calculated to induce the belief on the part of Churchmen generally, that the committee, a small *clique*, are themselves possessed of the power of regulating and fixing large salaries, and thus misusing the funds;" and furthermore, that you, in your public allusion to the Secretary and General Agent himself, did use such language in reference to him, as to induce a belief on the part of the public, that personal allusion was made, and intended, and all this without any the most remote suspicion that they were thereby doing "great injustice" to your "language and intentions." That "a missionary or any other man in the employ of the Board has a right, by contract, to receive what the Board (the *committee* as you charged) engaged to give him for his services," doubtless had its full weight, but contributors to the fund do not stop here: Has a clergyman of our Church, a right by contract to violate his conscience? is the next question; and they must have thought that the Secretary and General Agent, whom you have said "is a single young man, and is therefore subjected to less expenses," does by contract violate his conscience in receiving $1200 per annum over and above what you assert would be a "genteel living" for him, aware as he must be that this sum would otherwise go towards increasing the number of "poor suffering back ground laborers" at a salary of $250 each, or rather charitable donation of $250 each (this sum being intended as auxiliary to the means which they are supposed to obtain themselves, from their congregations, and not as their only dependence.) And they doubtless with you, draw a comparison betwixt his motives in receiving $2000, and those of the "laborious Chase," who would not receive $2000, and they wonder what kind of a conscience such a secretary can have—a clergyman withal!

The next question which naturally presents itself, *is*—What does this secretary do with this enormous salary, does he spend his money with Christian economy and prudence? The question, Is it expedient to curtail the salary? cannot be *fairly* discussed—a difficulty meets contributors on the very threshold of debate—the amount and responsibility of the duty required to be discharged on the part of the secretary is carefully kept out of view, and the expediency of *securing* the services of a talented clergyman for the adequate discharge of such duty, cannot consequently be touched. And it was by way of answering the question which thus naturally presents itself that allusion was made to the secretary's having nobly secured to Kemper College a large amount of subscriptions, which but for his self-denying liberality might have been lost to that valuable *missionary* institution. I wished to show contributors that a part of this salary, and consequently a part of their contributions, did go for missionary purposes. And I am free to confess, that in so doing I did exceed both my judgment and discretion, certainly at all events my *experience*; for I should

have remembered, that to give liberally on the part of individuals, is taken as a criterion of wealth. The charitable supposition that any one pinches himself by large donations for CHRIST's sake is not seriously entertained for a moment now-a-days. And accordingly I find that a most unfair ally of yours, "Another Layman," eagerly seizes this very circumstance which I have stated, viewing it in the illiberal and uncharitable light mentioned, cautiously, or rather I should say *inadvertently*, for it is plain from his hypothetical understanding of your personal allusion, and his misunderstanding of a plain statement with regard to the sum *secured* to Bishop Kemper by the secretary, in my communication, that a crude conglomeration of ideas must have raged in his brain; I say, therefore, *inadvertently* misguiding and perverting my language to give weight to his argument, and make the liberality of the secretary sound "enormous!"

I doubt not, Reverend Sir, that when this subject is discussed in its *proper place*, the Board of Missions will have before them information, "collected" from *proper sources*, pertinently bearing on the question. They will doubtless have the pleasure of knowing that the business talents of the present secretary, whose services they have secured, *has* caused "a saving" of "those sacred funds for poor suffering back ground laborers." In one item alone they will find, the publication of the Spirit of Missions, that the indefatigable and unwearied attention to his duty on the part of the present estimable secretary, saves to the Board, and consequently to the Church, between $600 and $1000 per annum. They will find that the Spirit of Missions now, for the first time since its publication, pays for itself, and they will find themselves indebted for this happy result to the rare business qualifications of their secretary. And I have it further from the former respected publishers of this work, on whose authority, by permission, I state these facts; that the amount of labor alone necessary to mail the Spirit of Missions, occupied all hands in their establishment even until a late hour at night, for the best part of a week; that they consider the trouble and responsibility of keeping so many accounts, and the due collection of the numerous small sums, the preparation of the work for the press, and its distribution by mail;—in a word, that they consider the charge of the publication of the Spirit of Missions as involving an amount of labor, of itself "enormous," and which they and they only who know nothing at all about the matter, would consider and publicly style "a sinecure."

These and other facts will doubtless come before the Board, and the Board in their wisdom will doubtless be cautious about placing such a responsible office in "cheap" hands.

If in my explanation of your article I have been led into "a principal mistake," and have done "great injustice to the language and intentions of a Presbyter," Laus Deo, you have nobody to blame but yourself.

Thanking you, however, for the courtesy of your reply, I have the honor to subscribe myself, reverend father, your affectionate son in the Gospel, A LAYMAN.

For the Churchman.

Rev. Mr. Editor,—I have read with much interest the articles which have recently appeared in the Churchman respecting the salaries allowed by the Board of Missions to their agents. Concurring fully in the views taken by the first writer on the subject, who signed himself "A Presbyter," I address you merely for the purpose of assuring the Board of Missions, that very great and extensive dissatisfaction exists in regard to salaries. I have responded to the circular of the Domestic Agent to aid in relieving that branch of our missions from present embarrassments, by a collection in my parish; but my present purpose is, not to repeat it until a reform be made, where it is so loudly and justly called for.

ANOTHER PRESBYTER.

For the Churchman.

WHY HAVE NOT THESE CHILDREN BEEN BAPTIZED BEFORE?

On the afternoon of Wednesday, March 10th, I attended prayers in the Church of the Annunciation, which I understand is open for the regular morning and evening service on the Wednesdays and Fridays during the season of Lent. On this occasion the City Missionary officiated, who likewise received into "the congregation of CHRIST's flock" by baptism, *seventeen* children; nearly the whole of which number, I was informed, were children of the City Mission schools. This was exceedingly gratifying to all present, as it gave evidence of the usefulness of these schools and the great necessity there was for their establishment. Of the children baptized on this occasion there was only *one infant*, the rest varied in age from *three* to *twelve* years. I notice the above chiefly to show the *necessity* for missionary operations in this great metropolis. I cannot call the present *minimum* of the *least* possible that could be done, *missionary operations*; for we have a mass of *forty thousand* heathen population in this city, *one* thousand of which, if they were so inclined, could not be accommodated in all its meeting houses and consecrated places of worship. We not meet the demand. But we have what we have *one* City Missionary!—whereas *forty* would may in truth believe to be an *earnest*, the *first fruits* of future good. We have *three* mission schools established, and we hope as many more will be the ensuing year.

I have from the first felt deeply interested in these schools, but my interest grows warmer as the necessity for them becomes more evident. Since witnessing the above, the question has occurred to me, why these children were not baptized in their *infancy!* If parents would consent to their baptism at *this age*, certainly they would not have objected when they were *infants*. Why then were they not baptized in their infancy? Evidently because the City Missionary operations have not been extended sufficiently wide so as to be able to reach them. But the thought arose, perhaps these children have parents who are and have always been among those whose own brows have never been bedewed with the waters of baptism, nor foreheads signed with the blessed sign of the cross: I inquired, and was informed that *nine* had one or both parents who styled themselves members of the Church. How then, I asked, have they not been baptized? But no answer could be given. Let me then venture to offer *two* suppositions, which may satisfy till better ones are presented. And *first:* the Church's neglect of the poor. *Second:* the dignity of this sacrament has apparently, to say the least, been depreciated by its administrators, and thereby become *degraded* in the sight of Churchmen generally. There was a time when the Church *knew* all her members—but that time, it is mournful to think, has passed by—alas! alas! if never to return! There are hundreds of Churchmen in this city, about whom the Church is utterly ignorant. Neither the Church in this country nor in England has any longer *letters* dismissory and permissory. Consequently, her members may wander from her teachings, especially if they are poor in this world's goods, and stray off to *strange* folds, or may return completely to the *world*. They may do all this, and the Church of God send no kind shepherd to bring them back again. The numerous instances of this in the English immigrants to this country are too mournful to narrate. The Church in England allows them to leave her shores for a foreign land without a single *guide* in their hands; they arrive here, soon they look for the Church, they see her, but alas! too often only to turn away into cold indifference, for at once they perceive she has no sympathy for them; she has not even made room for them to sit beneath the "droppings of her sanctuary." Nor only so, but the Church in this country also, will permit her members to move about from place to place with the same neglect. How many souls she may thus lose, and for which she is accountable, who can calculate?

But I have reference now chiefly to the great sacrament, BAPTISM. The necessity of *infant* baptism is seldom *directly* discoursed upon from our pulpits; consequently, from the proneness of human nature to esteem lightly what is set lightly by, many even of the communicants defer the baptism of their children for a space of time often amounting to years. From this depreciation of this sacrament, many have fallen into the hurtful opinion, that to bring a child to be baptized before a large congregation, is an intrusion not to be countenanced; not mindful that the prayers of the faithful in the congregation may be the intercession that shall compass the final triumph of that soul in CHRIST. When then are baptisms performed? generally after the congregation has been duly dismissed with the minister's blessing. To discuss the anti-rubrical character of this is not necessary, when there are so many much weightier considerations to oppose it. I see no possible reason why this sacrament should be concealed from the *faithful* in the congregation, for surely they have a deep and abiding interest in every additional member of CHRIST's flock.

I have been present on an occasion of the baptism of several children—when notwithstanding it was only a Prayer-day, and no sermon was to be preached, and when the majority of the congregation present were interested in those to be baptized—on such an occasion I have seen the *regular service* used, and instead of introducing the baptismal service after the *second* lesson as the Rubric directs, the minister went through the whole, dismissing the congregation with the blessing. After which he administered baptism. And to show that on Prayer-days at least, to be rubrical, as to time and place of holding infant baptism, is agreeable to those who come up to the house of GOD for prayer only, on this occasion not an individual was observed to leave the church.

Some object the *crying* of children: doubtless it is annoying, but very seldom do they cry when presented at a sufficiently early age. If they are left unbaptized till they notice objects around them doubtless the least strangeness in those objects will cause fear, and its effects on children, crying. The two reasons have now been stated, why the sacrament of baptism is degraded from its real dignity. If it was preached more upon, the prayers offered up at the time of baptism would be regarded as more important than they are now; and if as important, none would venture the baptism of their child in *private*, nor desire the sacrament to be performed except in the full congregation, and the fuller the better. Attention to which, it is believed, would tend to raise the dignity of this holy sacrament. L. L.

For the Churchman.

ADVERSARIA, NO. XXVII.

"ut si
Cæcus iter monstrare velit: tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."
Hor. Epist. I. 17.

The Iceland Protestants.—A scond time, I have, in my arm-chair, visited Iceland. This interesting country has been so well described by Sir William Hooker, and Sir George Mackenzie, and more recently in the popular narrative of Mr. Henderson, that it is matter of no difficulty to become perhaps full as well acquainted with it, as we could expect to, if we made the voyage ourselves. The tour of Sir W. Hooker was made in 1809, and that of Sir G. S. Mackenzie the following year. Mr. Henderson's book is more recent, and has, I think, been reprinted in some American periodical work, though without the plates, which add so much to the interest and value of the account. Only the two former writers are now in my reach, but they will furnish enough matter for this paragraph, on the Iceland Protestants.

The Church of Iceland appears to have been founded about the year of our LORD 981, when the Christian faith was introduced by Frederick, a Saxon bishop. But earlier than this, there is a tradition of a people called Papar, who were casual visitors of the coasts, and are supposed to have been 'Irish priests,' or missioners. Various of their sacred utensils, belonging to Christian worship, have been found. Their significant name, which it seems was given them by the Norwegians, seems to be still preserved, says Hooker, in the names Papa-Sound in Norway, Papey in Iceland, and Papa Stronsay and Papa Westray in the Orkney isles. In the year 1000, at the Altking or National Assembly of Iceland, a formal discussion was had between the Heathens and the Christians, which ended in a solemn decision in favor of the latter, pronounced by Thorgeir the Logmann, or chief magistrate of the island. Christianity was now established. Two bishops were consecrated and sent out; and numerous churches were built, and many convents. We find also that the Crusades were preached, though it is said with little success; and the tribute called Peter's Pence collected. But our authors give us but a brief account of the old Icelandic Church. We are compelled to follow them in their hasty progress to the more modern religious institutions, which indeed are the proper subject of this article.

The first attempt at introducing the Lutheran religion was made by the Danish king in 1540, but it was not till 1551, when the last of the Catholic bishops suffered on the scaffold, that it gained any ground in Iceland. Jon Areson, the martyr to the old faith, is called by our travellers an ambitious and an ignorant prelate, but they also inform us that he established the first printing-press in the island. From the time of this royal religious revolution to the present day, the people, says Hooker, have been 'followers of Luther, whose religion is the established, and indeed, the only one, of Iceland.' It is probable that the following sketches give us the best possible view of the institutions of Lutheranism, for there appears nothing to the contrary but that the religious customs of this country have been altered as little as their language, in which it is fully evident, from the specimens given by Hooker, that the changes from 1585 to 1746, are hardly perceptible. The island is divided, says Mackenzie, into 184 parishes, with somewhat over 300 churches, and 'the number of the officiating ministers of religion never greatly exceeding that of the parishes.' 'Immediately superior to the common priests are the provosts or deacons,' of which there are nineteen. During the existence of the Church of Iceland, and after the institution of the Lutheran regimen, being a period of about seven centuries, there were two Episcopal Sees, of Skalholt, and Holum. These were united by the Danish government in 1797, and the title of Bishop of Iceland conferred on the superintendent or principal of the Lutheran priests. This gentleman had a revenue of about 1800 dollars, and was found by our travellers a learned and hospitable person. There is a great deal to respect and admire in the Icelanders, and the general moral excellence of both priests and people, which appears so fully in all accounts of them, would seem to be enough indeed to make glad even their deserts. Ecce quam bonum, et quam jucundum habitare FRATRES IN UNUM. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron, Quod descendit in oram vestimenti ejus; Sicut ros Hermon, qui descendit in montem Sion.

I proceed to give some account, collected with a little trouble, from the scattered brief notices of our travellers, of the churches, some of the religious ceremonies, and other interesting particulars of the kind. But I shall not have room to mention further the excellent discipline which is maintained by the Lutheran priests. The extract given by Mackenzie from the parish register of one Mr. Hialtalin, is very curious for its particularity, and furnishes an extraordinary proof of the pious usages of this remote corner of Christendom. Here is the registration of one family.

Names of habitations.	Names of the people in the family.	Situation, occupation, &c.	Age.	Confirmed.	Communicants.	Whether able to read.	Conduct.	General abilities, &c.
Storibotn.	Gudrun Sigardardottir.	Widow, and owner of the house.	57.	Yes.	Yes.	Yes.	Clean and industrious.	Well informed.
	Oddur Jonnsson.	Widow's son.	19.	do.	do.	do.	A good boy.	Well educated.
	Hans Jonnsson.	do.	19.	do.	do.	do.	Clever at work.	Not so good an understanding as his brother.
	Ingborg Jonsdottir.	Widow's daughter.	18.	do.	do	do.	A hopeful girl.	Well informed.
	Wigfus Gudmundsen.	An orphan, kept by the widow	15.	No.	No.	Yes.	A tractable boy.	Good understanding.

"The books in this house are, the New Psalm-Book; Vidalin's Sermons; Thoughts on the Nativity of CHRIST; Psalms relating to the Passion of CHRIST; The Conversation of the Soul with itself; Thoughts on the Passion; Diarium; Thordir's Prayers; the New Testament; and a Psalm-book."

And so every family is registered in the parish. The churches are generally very small and rude buildings. The ancient cathedral of Skalholt is however reported to have been a noble structure. The present principal church, which is at Reikiavik, looks better in Mackenzie's plate, than it is described by either him or Hooker. The interior is very much alike, it appears, in all. An open space, filled with benches, or other seats, which are occupied by the congregation, is distinguished at the eastern end by a kind of screen of open work, which separates the chancel from the body of the church. Here is the altar, which is decorated more or less richly, and upon which the box of holy wafers, answering to the pyx, the chalice, and two or more candlesticks, were always found. The common altarpiece, over which is a crucifix, is a painting of the LORD's Supper, but in one instance it was the Martyrdom of St. Stephen. The vestments of the priests are various and rich: they will be further noticed below. We find a font mentioned only as a relic of the old cathedral of Skalholt, preserved, together with the carved pulpit, in the new church. There are pictures and carvings in several of the churches. In one instance, Hooker found a curiously constructed pulpit, which may be interesting to some of our excellent fellow Churchmen, though it is to be hoped that they will reconcile themselves to the utter impossibility of introducing it here. This pulpit was so placed, that 'if the priest was a man of ordinary size, his audience would be totally eclipsed from his view, and he would have to address himself to the lumber and stock-fish in the loft.' On each side of the altar in one of the churches, was 'a large chair, in the bottom of which were kept the habiliments of the priest. There were two dresses; one of them of a red stuff, having a large cross embroidered in white, on each side of the robe. The other was made of a sort of crimson velvet or plush, the crosses being formed of silver lace.' The 'bishop in his full dress' appeared in an 'under robe of black velvet; over which was a silk one bordered with velvet; the cuffs were of white cambric. Round his neck he wore a white ruff.' The prayers are chanted by the priests, who are joined by the congregation in parts of the services. The sermon was about half an hour long, in one instance. I conclude these rambling extracts with an interesting sketch from each of our authors.

"The 11th of June," says Sir G. S. Mackenzie, "was a holiday; and the ceremony of confirmation was performed in the church. The ordinary service began with prayer and singing. Lessons were then read from the Bible, and the conclusion was a sermon, the delivery of which occupied more than half an hour. During the first part of the service, the minister was dressed in a sort of surplice, ornamented with broad blue bands, and with gold lace. The singing, or rather roaring, was performed by ten or twelve men, standing round the space enclosed about the altar. The sermon was read from the pulpit, with much emphasis and gesture. The bishop entered the church just before it began, and took a seat near the altar. The minister, having resumed his surplice and his station at the altar, read a long exhortation to the children who attended for confirmation, and were ranged round him, the boys apart from the girls, all of them dressed in their best clothes. After an examination from a printed form of catechism, the children received confirmation from the minister, who laid his hands upon them. The whole was concluded by another exhortation, and a prayer by the minister, kneeling in the midst of the children. During this service, the bishop was a mere spectator: his only occupation consisted in taking snuff, and chewing tobacco."

I am compelled to abridge very much Sir W. Hooker's delightful narrative following, but I preserve his words entire:

"An Icelandic churchyard, previously to the arrival of the minister, on a Sabbath, affords a most interesting spectacle. Numerous parties of men, women and children, who had come on horseback, and in their best apparel, were continually saluting each other; and any person, that had been absent from the place of worship for a more than usual length of time, either through illness or any other cause, was kissed by the whole congregation. As they were little accustomed to see strangers, they all flocked around us, asking us a hundred questions. . . . . . Before the commencement of service, the priest read prayers to a woman after childbirth, who was sitting on a low stool at the church door: and this short ceremony was concluded by his laying his hands on her as she knelt. During the whole time, the woman seemed very much affected, and some who were standing round were extremely attentive. At the time I entered the church, the priest was at the altar, dressed in a long black gown of wadmal, buttoned from top to bottom in the front, black worsted stockings, and sealskin shoes; his hair was hanging down a great length, reaching to his shoulders. The women and young children alone sit in the body of the church, the men being ranged round the altar. It is these latter only that sing. As soon as the singing had ceased, one of the congregation put upon the priest a white surplice of unbleached linen, and over that a robe," (i. e., a cope,) "on which was coarsely embroidered a large figure of a cross. He then chanted some prayers from a book, which, with more singing, lasted about half an hour. Upon the altar lay a cup, and plate of silver, with a bottle of white wine, and a box of red wafers, not at all differing from such as are used in other countries to seal letters with. With these articles, the priest prepared, during the time of singing, for performing the ceremony of the sacrament. He then ascended the pulpit, and after repeating a few more prayers, delivered, in rather a quick but impressive manner, a sermon of about half an hour's length, after which the sacrament was administered to the congregation, kneeling at the altar; to the men first, and then to the women; the priest putting a wafer and some wine into the mouth of every individual, and repeating at the same time a short prayer. This ceremony terminated the service, except the blessing and salutation, which were bestowed separately upon every one of the congregation, as well male as female."

The distinguished author of this, writing in a tone of humorous observation, has mentioned a snuffbox in connection with the above ceremonies, which, as the whole suggests to us associations of the most sacred character, I have, in this place, ventured to omit. This picture of the Iceland Protestants is interesting and instructive. We see Lutheranism in its best dress, as it prevails among a people that nature has fortified against vice, and we might almost add, against change. It is delightful to notice how many little catholic usages, how much primitive feeling, has survived the destruction of their Church. And we feel willing to sympathise with it all. The 'bishop' figures least attractively; and he is certainly out of place in this picture, however good he may be, in his civil office of Bishop of Iceland:—for his title is a misnomer, and I doubt, if the priests and the people would not make quite as pleasing a picture, if he was wholly out of the way. The whole ideal is too sadly deficient, to give us a moment's satisfaction; if indeed we can form an ideal out of such stuff, and with such defects beside. But the bishop only makes the task a little more difficult.

But there is one great charm in all such histories, that I have not mentioned. It is the naturalness, the simplicity, the truth, which shows us that a poor Icelander may be more a man, than the most elegant and accomplished worldling that ever killed time. Goethe wished that men would rather be absurd, than not be natural. And how beautifully has Reid shown that Truth is Nature's own tongue, and ours; and, it is an Art to lie. Away from 'Conventionalism,' and in social harmony, how happy a lot is that of the Icelanders!

PHILARCHÆUS.

For the Churchman.

Mr. Editor,—I know not whether your brethren of the "Western Episcopal Observer," alias "Gambier Observer," will be denounced by the holier members of your editorial fraternity as "marked by an evident carnal temper;" but there certainly is a great deal of drollery in their paper, and it is often, I suppose, intended to be very smart. I am not without my fears that the godly will suspect me of falling rather *short* of due *longitude* of visage, when I say that this neither makes me groan nor fret; but—*miserere mei*—it verily causeth merriment. Ever and anon, this sprightly good nature honors our diocese by making it the target for its popguns. And like true philosophers, those worthy gentlemen will sometimes rest awhile from the toils consequent on the exhibitions of profound learning and deep logic with which they bless the Church, on the grave subject of Oxfordism, by playing off, even touching the same theme, these pretty things.

But there is something behind all this editorial trifling which deserves attention. Stripped of its folly and nonsense, it betrays a fear of the progress of the mighty spirit of inquiry which has been raised in the Church, and a desire, in the vain attempt to check it, to bring upon it odium by making it appear sectional, and of peculiar favor in New York.

Mr. Editor, this is not the first time that the cause of Christian truth has been opposed by the same artifice. Those claims of Episcopacy to divine origin and permanent obligation, which are now, with exceptions unworthy of notice, admitted throughout our Church, were erst reviled as New York High Churchmanship; and for a long while, were earnestly advocated and boldly defended, scarce any where but in New York. And there are many who well remember how our great and good Hobart—blessings on his memory! and merited repulse to all efforts to detract from its worth!—had, for years and years, to bear rebuke and calumny for advocating and defending them. Long faced puritanism groaned over his want of piety. Faint-hearted principle denounced him as stern and uncharitable. Lazy latitudinarianism branded him as a bigot. Now and then a pigmy effort was made to mortify him and pull him down by withdrawing a subscription from his Churchman's Magazine or his Christian Journal. Even well meaning and really good people feared that he was carrying things too far, and doing more harm than good. But *he knew better*. He was earnestly contending for CHRIST and the Church. Still, however, the spell remained unremoved which bound upon the truth the mask, designed injuriously to affect it, of *New York principles*.

But yet in spite of this, those good principles were ever and anon seen to break those bounds and carry their benign influences to other borders of the Church. At length Ravenscroft in the South, and Chapman and Cooke in the West, owning their obligations to New York, came in aid of the New York champion. The spell was broken; the majesty of truth prevailed over ignorance and prejudice; "New York principles" began to be extensively adopted; and with wonderful rapidity, the divine origin and permanent obligation of Episcopacy, became generally characteristic principles of our Church.

The apostolical succession found able advocates in quarters where, a few years before, it had been cast out as evil. It is said of the late Dr. Bedell, that towards the close of his ministry, which had little to do with the distinctive principles of the Church, he expressed his opinion, and his determination, should his life be spared, that more heed should be given to them; and now hardly a clergyman can be found among us who would not feel himself injured at being suspected of doubting the divine origin and permanent obligation of Episcopacy. Let the New York Church be duly thankful for the grace of GOD which enabled it to be so largely instrumental to so happy an issue.

But the divine origin and permanent obligation of Episcopacy may be held in connection with very partial and erroneous views of the Christian Church. They may be regarded as little else than wise provisions for the good order and outward safety of the Church, or as historical parts from which a sound mind cannot withhold assent, although no very great value is attached to them. In connection, therefore, with the admission of these facts, there may be held doctrinal views representing the Christian's union with his Saviour, his justification with GOD, and his warranted hope of salvation through the Redeemer's merits, as in entire independence of the Church or its ministry; and the imparting of divine grace, as severed from the use of means to which the ministry is appointed, in the Church, for admitting the sons of men.

More spiritual and evangelical views of the Church and its ministry, an endeavor is now making to diffuse among Christians; and the endeavor is arresting extensive and anxious attention. The sympathy which it has found in this diocese, is reviving among those who oppose themselves, that old cry of *New York principles*. Well, so be it. Let the New York Church receive the compliment with thankfulness that it has been thought worthy. The same almighty arm which once before carried it through a hard fought battle, and blessed it with success, is still over it for good.

But it enters on this contest with advantages unknown in the last. It has sympathizing friends, and willing co-adjutors, throughout the whole of our Church. In its remotest borders, East, West, North, South, and in all the length and breadth of the intermediate regions, there are, it is well known, good and faithful clergymen, and devout and intelligent laymen, who are duly appreciating this great movement which GOD has brought upon his Church. We are approaching to something not very unlike that of which the cheering intelligence is contained in your last, when you give, from a communication to the London Christian Observer, the statement, *which that work does not contradict*, that "an immense number of clergymen, capable of deciding and understanding what the doctrines of their Church really are, look upon the Oxford Tracts, &c. &c., as inculcating the genuine doctrines of the Church of England." Indeed the statement says further, "It is my opinion that a majority of the clergy are what is nick-named 'Puseyites.'"* Who will withhold cordial sympathy with the correspondent of the Observer, when he exclaims, "All this I rejoice to behold!"

New York, then, stands not alone. Whatever shame it is counted worthy to suffer for the cause of CHRIST and His Church, is largely shared. But as it is thus singled out, let it, by the grace of GOD, show itself indeed *worthy*.—Let its ministers and members unite as one man in that cause. With prayer for right direction, and for pure purpose, and consistent devotion and obedience, let them stand in the way, and ask of Holy Scripture and ancient authors for the old and good path in which the first Christians walked, as CHRIST enjoined, and His apostles led. Let them jealously watch the spirit of this world, and see if there is not much, very much, of human device and human policy, to be removed, before the Church can stand forth in her pristine purity, efficiency, and spirituality. Let them pray, and strive, and study, to be humble instruments in 'bringing in the blest fulfilment of their Saviour's prayer that His Holy Catholic Church may be one, even as its Divine Head and His Heavenly Father are one.

In what I have said of New York, Mr. Editor, I forget not the claims to like mention of the beloved diocese late a part of our own.—It deserves to share, as it once did, our privileges, and the honor of the rebukes cast upon us. Its intelligent, devoted, and apostolic bishop, its veteran editor, so faithful, and so experienced in maintaining and defending the cause of CHRIST and the Church, its exemplary body of clergy, and the well informed and pious laity in which it so much abounds, clearly establish this claim. We should never think of ourselves without thinking of it. And surely that diocese and ours will unite in lively gratitude to GOD—and the true sons of the Church in all our sister dioceses will give us their devout sympathy—that never was the Church in the state of New York more thoroughly one, in all respects dear to the Christian heart, than now that it has "become two bands."

NEW YORK.

* *Nazarenes* was once a nick-name. *Hobartite* too is a nick-name.

On Sunday, the 14th inst., Bishop Onderdonk confirmed twenty-one persons in St. Peter's Church, Philadelphia, and in the evening of the same day eleven persons in Emanuel Church, Kensington.

OHIO.

Confirmation.—In Rosse Chapel, Gambier, on Sunday the 21st February, eight persons.

Missionary Appointment.—The Rev. Hugh Kelley has been appointed Missionary under the ecclesiastical authority of the diocese within the bounds of the N. W. Convocation.

The Rev. Joseph Mayo, late of England, having resided a year in the diocese of Ohio, and taken the necessary steps to being qualified to hold a parish in the same, has become the Rector of Christ Church, Liverpool, Medina county.—*Western Episcopal Observer.*

THE CHURCHMAN.

SATURDAY, MARCH 27, 1841.

CORRESPONDENCE AND REMARKS *relative to the recent attempt to exclude Unitarians from the Young Men's Bible Society, Cincinnati:* published by John B. Russell. 1841.

In the autumn of last year (as we learn from this pamphlet) the Executive Committee of the Young Men's Bible Society at Cincinnati resolved to make an appeal to the public in behalf of the objects of the Society. One member of the Committee was what is called a Unitarian; and he was chosen to be a speaker at an anniversary meeting. This action on the part of the Young Men's Society gave occasion to the following "remonstrance:"

"*To S. P. Chase, Esq., President of the Young Men's Bible Society.*

"*Dear Sir,*—We, whose names are subjoined, beg leave through you to present to the Young Men's Bible Society of Cincinnati, our respectful remonstrance against the practice of admitting as your anniversary speakers and officers, those who deny that cardinal doctrine of all evangelical Christians, the Supreme Divinity of our LORD and Saviour JESUS CHRIST; a doctrine so dear to us, that we dare not, directly or indirectly, consent to any association, which may bring it under any liability to be injured or undervalued.

"In entering this remonstrance, we beg to be distinctly understood as not desirous of questioning the motives of those who differ with us on this fundamental truth, or as being wanting in kindness and courtesy towards them; or as claiming any right to interfere with the great principle of religious freedom; but as obliged by a sense of duty to our LORD and Master to take the ground contemplated by this communication.

"And in so doing, we wish you to be informed that we are acting on what we believe to be the usages of the American Bible Society, who have never, so far as we know, allowed any who deny the supreme divinity of our LORD, to act as their officers or speakers; usages in our opinion necessary to be observed, and vital to the continued prosperity of the Bible cause.

"And we beg leave to ground this remonstrance solely and entirely, not on any disposition to interfere with the arrangements of the Young Men's Bible Society, but on our past patronage of it before our several congregations, and on our wish to be enabled to do so hereafter."

(Signed by)
J. L. WILSON, *Pastor First Pres. Church.*
J. T. BROOKE, *Rector Christ* do.
HENRY V. D. JOHNS, *Rector St. Paul's* do.
E. W. SEHON, *Pastor M. E.* do.
S. W. LYND, *do. Ninth St. Bap.* do.
JOHN BURTT, *do. Pres.* do.

The young men replied, assuring the six ministers that their letter had "been fully discussed," and enclosing for their consideration the following resolution:

"*Resolved,* That the course hitherto pursued by the society in the particulars animadverted upon, having the sanction, and being recommended by the example and authority of the parent society, some of whose principal auxiliaries are represented and officered in part by Unitarians, and some of whose members having the right to meet and vote with its Board of Managers, are also of that denomination, and being in our judgment in full harmony with the fundamental maxim of the society, to circulate the Scriptures without note or comment, ought not to be now departed from."

They add:

"If you will consult the last report of the American Bible Society, you will discover that the President and Vice-President of the Massachusetts Bible Society, a large and important auxiliary, are both Unitarians, and that at least one and probably more Unitarian ministers are members for life of the parent body, and ex-officio entitled to meet and vote with the Board of Managers."

To this reply the remonstrants offered the following rejoinder:

"*To S. P. Chase, Esq., and others, Committee of Young Men's Bible Society of Cincinnati.*

"*Brethren,*—In our letter of the 12th ultimo to your society, respecting the practice of appointing as your officers and speakers those who deny the supreme divinity of our LORD JESUS CHRIST, the principal grounds of objection stated were the following:

"1st, That such a practice exposed a cardinal doctrine of our common faith to a liability to be injured or undervalued; and

"2dly, That, so far as we knew or believed, it was contrary to the usages of the American Bible Society.

"As the resolutions of your society and the remarks of your committee in reply bear chiefly upon the second ground, allow us to state it more fully.

"In intimating that your practice was contrary to the usages of the American Bible Society, we meant to say, that so far as we could learn, the parent society, though obviously careful to recognize every body of Christians, had not thought fit, during an existence of twenty years, to elect into her Board, or to invite to her anniversary rostrums, individuals who openly and professedly denied the supreme divinity of our LORD JESUS CHRIST. This very significant course of the parental society, we deemed decidedly favorable to our position; nor do the facts and reasonings of your reply, in our judgment, affect the essential force of the precedent.

"The mere non-interference of the parent society with the practice of the Massachusetts society, to which you refer, we cannot think materially relevant to the point at issue. The *example* of the parent society surely is certainly against the Massachusetts Society; and her example in such a case is the most that we should expect.

"You also refer to a provision in the American Bible Society's Constitution, which admits to the office of a life member, or life director, any individual who contributes a specified amount. This we believe to be a common feature of our religious and benevolent associations; and we cannot consider the casual admission of a few individuals under such provision, as a fair indication of the sentiment of the American Bible Society on the present question.

"The essential point, so far as respects the practice of the American Bible Society, we conceive to be this: Why has she never *elected* into her Board, nor *invited* to her speakers' stand, those who deny the fundamental doctrine referred to? We know of no probable answer which can be given to this question save one, and that defines the very position which we have taken, viz.: Because those who have been at the helm of the parent institution, have felt that by giving post and prominence in a great religious enterprise, to those who openly and professedly denied the supreme divinity of our LORD JESUS CHRIST, they would be aiding an influence adverse to essential Christianity.

"That the general course of the parent so-

ciety is with us we have no reason to doubt; and even if it were not, we should find it hard to rid ourselves of the conviction that the practice against which we have remonstrated, has a plain tendency to injure the course of evangelical religion in this community. Nothing but such a conviction, deeply rooted, would have induced us to place ourselves in our present attitude.

"With respect and Christian affection,

"Yours in the bonds of the Gospel,

JOSHUA L. WILSON, *Pastor First Pres. Ch.*
J. T. BROOKE, *Rector Christ* do.
H. V. D. JOHNS, do. *St. Paul's* do.
S. W. LYND, *Pastor Ninth St. Baptist* do.
E. W. SEHON, do. *M. E.* do.
JOHN BURTT, do. *Fifth Pres.* do.

And the remonstrants were reinforced by nine others, making in all a *quasi* provincial council of "fifteen ministers."

"The undersigned, having examined the remonstrance to the Young Men's Bible Society of this city, referred to in the foregoing correspondence, would respectfully express our entire acquiescence in the sentiments it contains.

THORNTON A. MILLS, *Pastor Third Pres. Ch.*
JOHN C. STEELE, *Pastor First S. R.* do.
ISAAC EBBERT, *M. E.* do.
CH'S ELLIOT, *Sen. Editor, M. Book Concern.*
L. L. HAMLINE, *Junior Editor, &c.*
WM. HERR, *Pastor M. E.* Church.
J. L. GROVER, do. do.
LEROY SWORMSTEDT, *Ass. Agt. M. B. Concern.*
MAXWELL PIERSON GADDIS, *Pastor M. E. Ch.*"

Had the gentlemen who have published this pamphlet attempted to show that the conduct of the Cincinnati ministers was a violation of the very principle on which the American Bible Society is founded, they might, we think, have formed a conclusive argument. But instead of this, they aim to show that "the great principles of Liberty of Conscience and Christian Union," have been "outraged" in the treatment they have received; they proclaim their grievances as the "friends of Freedom and Peace;" and they propose as the panacea for all dissensions, that the new commandment, "Love one another," should be accepted as the grand test of Christian discipleship," and the sufficient bond for Christian union. This, as it seems to us, is fallacious. Freedom or Liberty is a blessing when, and only when, it is exercised within the limits which GOD allows; conscience is a blessing when, and only when, it follows the rule which GOD has imposed; peace is a blessing when, and only when, it is the bond of equity among the good and righteous; and love is a blessing when, and only when, it animates those who are previously united by a common bond of truth. If the Socinians doubt this, and believe liberty, conscience, peace and love to be blessings necessarily and under all conditions and circumstances, even when destitute of LAW or TRUTH for their guidance, an overture of union from robbers, murderers, heathen, Deists and Atheists, might abate their confidence in the efficacy of their scheme. If on the contrary they acknowledge the need of LAW or TRUTH, or, what is the same thing, of faith, i. e., doctrine, in order to regulate liberty, to guide conscience, to justify peace, and to prepare the soul for the life of divine love, and to transmute and exalt all these powers and affections from earthly and devilish to spiritual and heavenly, then let them be sure that they have themselves retained the *whole* of the precious TRUTH which GOD has revealed, before they seek to persuade the Christian world to union on *their* terms. The astute quadruped who had the mishap to be shorn of his glory, was very eloquent, as we remember, on the deformity of brushy appendages and the benefits of docking.

But in *this* instance at least, the Fifteen ministers have proved that they see the hollowness of *such* persuasives to union. They took the ground very properly, (whether consistently or not with the fundamental principle of the American Bible Society,) that they would hold no "public official association, in any strictly religious enterprise, with those who openly and professedly deny any fundamental doctrine of the Gospel." This ground they think to be warranted by the constitution and precedents of the parent society; and in the annexed remarks we shall assume, without affirming, that their view in the premises is correct. In this case;

1. We have a practical confession that the American Bible Society will not circulate the HOLY SCRIPTURES with heretical notes and comments. For why exclude heretics from being "officers" and "speakers" except for the reason that the society will not give its sanction and influence to the dissemination of heretical perversions and glosses?

2. We have a practical confession that the society is resolved to circulate the SCRIPTURES with "orthodox" notes and comments. For why appropriate the management of its concerns to orthodox officers, and its "anniversary rostrums" to orthodox speakers, except in order to issue the Bible under the tone and influence of an orthodox interpretation and sanction?

3. We have thus a practical confession that the society (as regards at least one fundamental doctrine) would cherish among its managers and friends a just sense of their responsibility as the stewards of the Word of GOD; that they would guard it from heretical depravations, attest its true meaning to the world, dispense it in the unity of the faith, and thus act in all things as becomes a society which is "the guardian, witness and expounder of Holy Writ."

4. There may be a thousand important questions of doctrinal and practical Christianity, on which the society allows among its managers and officers differences of opinion. But in regard to one fundamental doctrine of the Scriptures, the mind of the society is one. It is pervaded and knit together by one judgment; which may be called the judgment of the society, not because it is opposed to, but because it is comprehensive and exponent of the private judgment of its particular members. The *opinions* in the society are many, but its *faith*, as far as developed, is one.

5. In a word, we find the society acting on the *principle* of a union between the WORD and the CHURCH of GOD.

Supposing the fifteen ministers to be right in their view of the parent society, right in the belief that the parent society would approve their conduct in the premises, we think we are warranted in drawing the above inferences. The particular heresy which was feared in this instance, is that which denies "the Supreme Divinity of our Lord and Saviour JESUS CHRIST." The fifteen ministers, courageously, and as becomes the ministers of CHRIST, step forward and declare this to be a fundamental doctrine of the Gospel:" "a cardinal doctrine of all evangelical Christians;" a doctrine, the denial of which is "adverse to essential Christianity." They set forth this doctrine as the true sense, exposition or interpretation of the Bible. They assign this exposition as the bound or limit within which they could, as true Christians, mutually co-operate, and without (beyond) which they could not disseminate *essential* Christianity; as a bond which they have neither the wish nor right to break through; as a bond of FAITH which must unite them *before* they can be actuated by a true and heavenly LOVE, and have their benevolent operations guided in a right channel, and directed to a right end. They not only declare this to be their view, but they affirm it to be the view of the society, and appeal to the acts and precedents of the society in proof of their position; thus admitting that their judgments, and the judgments of the young men with whom they argued, should square, in a fundamental, with the judgment of the society, and that all the co-operators in the blessed work of circulating the Scriptures should have ONE FAITH before they can, and in order that they may, be led, by the divine grace, to maintain it "in the unity of the Spirit and in the bond of peace."

More on this subject in our next.

THE LATE REV. DR. BAYARD.

At length more particular intelligence relating to this beloved and lamented brother is beginning to reach us.

A letter was received on Thursday, 25th inst., by the Rev. Dr. Vaughan, from the United States Consul at Malta, dated January 15, principally relating to the Doctor's effects. It contains the following paragraph:—

"On my return to this Island a few days since, I received the melancholy intelligence of the decease of the Rev. Mr. Bayard of your city. Yesterday I met with an officer belonging to H. M. S. "Alieto," who was on board at the time Mr. Bayard was taken ill, and who told me that he received every attention from the surgeon, and was made in every way as comfortable as possible."

THE REV. ISAIAH G. DE GRASSE, A. M., (whose decease we have lately recorded,) was born in the city of New York, July 19th, 1813. He received his early instruction in the Public School under the tuition of Charles C. Andrews, where he so distinguished himself as to attract the notice of the late Rev. Peter Williams, by whom he was urged to commence a higher course of study, with a view to the Holy Ministry. At the age of fourteen he commenced the study of the classics under the Rev. M. H. Henderson, (then a student of the General Theological Seminary,) walking daily six miles in order to recite his lessons. In 1830 he entered the Episcopal Collegiate School in this city, under the tuition of the Rev. Mr. Curtis, and, attaining a high rank in the classics, took the first honors in English composition. In the autumn of 1832, he entered the Freshman Class of Geneva College, where he remained until the expiration of the junior term, having distinguished himself in the Classics and Belles Lettres, and by a sketch of the life and character of Bishop Hobart, which won great applause. His senior year was passed chiefly at Newark College, Delaware, where he graduated with honors in September, 1836, and from which he received a Master's Degree in 1840. For some months before, and immediately after he was graduated, he performed the duties of Lay Reader in St. Philip's Church, New York, during the absence in Europe of the Rev. Peter Williams.

Having pursued his theological studies under the direction of a clergyman appointed by the Bishop, Mr. De Grasse was admitted to the holy order of Deacons, by the Rt. Rev. B. T. Onderdonk, D. D., and was shortly after appointed Missionary to Jamaica and Newtown, L. I. In this station Mr. De Grasse labored with fidelity and acceptance, and was at the same time usefully employed in ministering to the people of St. Matthew's Church in this city.—In the autumn of last year, he embarked for the West Indies, and entered on a new sphere of ministerial labors with encouraging prospects. The close of his life and the estimation in which he was held may be described in the words of a respected clergyman of Jamaica to a friend at Brooklyn, L. I.

"KINGSTON, Jamaica, Feb. 14, 1841.

My Dear Friend,—

It is with feelings of no ordinary pain that I write to you on the present occasion, to communicate the melancholy news of the Rev. Mr. De Grasse's death, which took place at 2 o'clock on the 9th day of January last. It will I hope prove consolatory to his family to learn that he died with a firm trust in a redeeming blood, and hopes of acceptance through His mediation. I was with him myself, every day from the first day of his illness to the last, and though it was not of long duration, yet he and I foresaw its fatal termination, two or three days before the event took place. I had in attendance on him, two of the ablest physicians of this, or perhaps any other country, so that all, which could be effected by medical skill, as well as by the sympathy and kind attention of his friends, was done.

"Our Bishop is in England, but we had made such way with the Governor and the other functionaries in the island, that there did not exist a single shadow of doubt as to his success on his Lordship's arrival; indeed, for some days before his illness, he himself was so certain of employment, that he commenced a letter to you on the subject, which was interrupted by illness and never finished.

So far as my own feelings are concerned, I can say, with truth, that he was endeared to me by his modesty, his judgment, and extreme prudence and propriety of conduct, and that I deeply and bitterly felt his death, brought on, as it was, by *yellow fever*, so peculiar to tropical climates, and in most instances so fatal. Ever faithfully and sincerely yours,

JOHN MC GRATH."

Mr. De Grasse was a man of respectable and cultivated talents, upright in his intentions, quick and amiable in his feelings, sincere and unaffected in his piety. He was (though but slightly) a colored man, and he associated from an honest preference, and on all occasions, with colored people. His station in society was consequently one which for its own sake would not be likely to be chosen, and which often exposed him to fancied indignities from the appearance of which the Christian prudence of his friends could not always save him; and to real indignities, which the unchristian rudeness of the multitude is but too prone to offer. In these trials he derived his strength from that LORD who was himself a servant washing his disciples' feet, great in humility, majestic in poverty, mighty by patience over affronts and violence, that He might be the model, the solace and the life of those in whom He would live again, and whom he would make partakers of the baptism wherewith He was baptised. Mr. De Grasse was a citizen of His heavenly kingdom; a kingdom in comparison of whose freedom and unity the ephemeral distinctions of worldly society fade into insignificance, and are only to be heeded (and so indeed, they deserve to be most sacredly and reverently heeded) as furnishing occasions for the nurture of Christian graces suited to those various states of life, in which Divine Providence has been pleased to place us; a kingdom which admits high and low, rich and poor, bond and free, to be one in CHRIST; making the worldly great to be small, and the small great, and burying in one baptism of suffering, as many as are to rise again to the new life of glory; a kingdom which proclaims to monarchies and democracies, to emperors and subjects, to fathers and children, to masters and servants, the same terms of faith and repentance, the same lessons of peace and charity, forbearance and submission in this world, and the same promises of eternal blessedness in the world to come; a kingdom which makes the swarthy African, and the abject slave, know themselves to be man, and which compels the polished European and the lordly despot to own themselves no more than man; which teaches its members to conform to the observances and usages of society as far as is conducive to the great ends of the Christian religion, and to censure and denounce them no farther than the WORD of GOD, in the judgment of his Church, requires; a kingdom which recognizes in itself, in its militant state, no other distinction than that of a priesthood, whose sacred functions the lordliest monarch may never invade, and a people to whose civil laws and institutions the priesthood owe nothing but obedience; obedience by action where conscience permits, and obedience by suffering where conscience restrains from action. From the militant state of this spiritual and heavenly kingdom of which they were free-born denizens by Holy Baptism, and authoritative rulers by divine commission, the lamented De Grasse, and his respected and worthy friend Williams, have passed to receive, as we humbly trust, their reward in the same kingdom in its state triumphant. And while we assure our colored brethren that we sympathize in their griefs at the loss of both these estimable clergymen, we would beseech them to love and follow the CHURCH, to which their pastors belonged. Distrust her not; she bears you in her bosom, and follows you with her prayers, and would make you partakers of her joys; listen to her counsels, be guided by her bishops; unite with her in "rendering unto Cæsar the things which be Cæsar's, and unto GOD the things which be GOD'S;" and let her teach you to be strong in Christian submission, to conquer your evils by suffering, and to measure greatness by the standard of CHRIST, and not by the standard of the world.

The Subscription Book of Stock in St. Matthew's Hall, Port Colden, Warren county, New Jersey, is left with Mr. James A. Sparks, office of the Churchman, No. 111 Nassau-street, up stairs. We are happy to be able to add, that the subscription to the stock of this valuable institution has commenced with flattering prospects.

The annexed opinion is a stronger argument in favor of Mr. Dusenbery's proposal than any that we could present. We hope the plan will not lack encouragement.

"The undersigned has much pleasure in introducing Mr. William C. Dusenbery to those members of the Church in the Diocese of New York, on whom he may call for encouragement and patronage in the execution of his excellent proposal for the promotion of the interests of religion and learning. That proposal will be its own recommendation; and the undersigned would be happy to have his diocese forward in contributing to its success.

BENJ. T. ONDERDONK, Bishop
of the Diocese of New York

New York, March 10, 1841."

LECTURES ON THE GOLD COAST.

We cheerfully comply with the request to ask the attention of our readers to a course of lectures which Mr. Augustus W. Hanson proposes to deliver in this city on the GOLD COAST of Western Africa.

Mr. Hanson is himself a native of the Gold Coast, and has lectured very acceptably before large audiences at Boston, New Haven, Hartford and Philadelphia. His lectures embrace a view of the history, manners and customs, religion and character, of those of the African tribes with which he has been personally conversant, together with geographical descriptions of the country. We have seen Mr. Hanson, and from personal observation and recommendations from the highest sources and of unimpeachable character, can commend him to our readers as worthy of their confidence and encouragement.

Notice of the time and place of the delivery of the lectures will be given in the daily papers.

THE CORRESPONDENCE OF WILLIAM WILBERFORCE. *Edited by his Sons, Robert Isaac Wilberforce, M. A., Vicar of East Farleigh, late Fellow of Oriel College; and Samuel Wilberforce, M. A., Archdeacon of Surry, Rector of Brighstone.* Revised and enlarged from the London edition. In two volumes. Philadelphia: Henry Perkins, 134 Chestnut street. Boston: Ives & Dennet. 1841.

Edited by his *sons*, both eminent men, and yet revised and enlarged by an American editor, who gives us a preface to boot! Is there no end to such work? If publishers want the copy-right, let them print a table of logarithims, or a page of hieroglyphics, or a specimen of Sanscrit, or any thing, rather than injure an author and disgust every judicious reader by publishing on either side of the Atlantic a foreign work with an incrustation of domestic editorship. An advertisement to the reader may sometimes be admissible; but your editorial prefaces, notes, revisions, alterations and enlargements, are nuisances at best, and perhaps frauds.

We have no other fault to find, and we wish the above to be taken rather as general than particular. The two volumes are a treasure, in their way, of agreeable and instructive reading, which deserve to find a place in every family. For a man without extraordinary depth or originality of mind, Wilberforce has been perhaps the most remarkable of modern times. His indefatigable industry, his energetic and persevering philanthropy, his purity and uprightness of purpose, and his distinguished piety, have won an exalted reputation for himself, and lasting benefits for mankind. The letters of many of his correspondents possess a greater interest than his own. Those of Southey are—himself; that on our last page is most beautiful and affecting. Talleyrand gives us a shrewd remark on the English. Dr. Coke, begging for the Bishopric in India, expatiating on his own happy qualifications for the office, and promising, in case he gets it, to leave the Methodists and be an obedient son of the Church, paints himself so as none other on earth could have painted him. The letters of Alexander Knox are wholesome in their tendency, and one of them (the last) is valuable. Those of Bishop Middleton are very valuable, displaying the solid judgment and forecast, which have since yielded their abiding fruits.

The letter of Dr. Gaskin, which will be found on our last page, we commend to all our readers. Its maxims are worthy of their serious consideration and practical adoption, especially in reference to "Iscariot"* chapels.

By the by, there are some things in these volumes that seem strange to an American Churchman. Mr. Stephens having put up at an inn on Sunday, and asked for a good book, writes to Wilberforce, (his brother-in-law,) that he was furnished with an old one, of which neither of us, he says, probably ever heard before. The book, which was thus strange to these two ripe and ardent Churchmen, was Nelson's Fasts and Festivals! And Mr. Knox speaks of the rule of Vincent of Lerins as a new discovery, dug up, as it were, out of antiquity by himself and his inseparable friend, Mr. Jebb.

* By the by, we are sorry to learn that the application of the spirited effusion in our last, "Iscariot Chapel," has been misunderstood. The motto, it was thought, would limit its application to those who "deny the only LORD GOD and our LORD JESUS CHRIST;" and we know that the writer intended it in no greater latitude. For, although he regards all dissentients from the Church as in error, yet is he far from putting all on a level; and he would be the last to apply either the tone or the sentiment of "Iscariot Chapel" to those who, with whatever imperfections of doctrine and discipline, have yet received "grace by the confession of a true faith, to acknowledge the glory of the ETERNAL TRINITY, and in the power of the Divine Majesty to worship the UNITY." "Of some," (it is his own application of the text,) "have compassion, making a difference." We are the more desirous to offer this explanation, because, while every contributor is justly entitled to the merit of his own productions, *the editor alone is responsible to the public for their application and tendency.*

THE PHILOSOPHY OF HISTORY: *in a course of Lectures, by* FREDERIC VON SCHLEGEL. *With a Memoir of the Author, by James Burton Robertson, Esq.* New York: D. Appleton & Co., 200 Broadway. 1841.

This celebrated work of Schlegel is too important to be dismissed with a brief notice. For the present, however, we merely commend it to the attention of intelligent readers, reserving further remarks for another occasion.

SUNDAY SCHOOL ANNIVERSARY.

We are requested to state, that the 17th Hymn is appointed to be sung at the Sunday school Anniversary, on Thursday in Easter week.—Tune, *Arlington.*

CHRIST OUR EXAMPLE. *By* CAROLINE FRY, *author of "The Listener," &c.* Philadelphia: R. S. H. George, 26 South Fifth-street. 1841.

This volume labors under the common defect of exciting and nurturing religious sentiment without intertwining it with the sacraments and institutions of the Church of CHRIST. It may be questioned whether it be not the fact, that the better such books seem, the more harm they do, because of their greater tendency to make men satisfied in a religion without the Church; that is, *in a state of independence on Christ.* Mrs. Fry is one of the most ingenious and pleasing writers of the school to which she belongs, and possesses abilities and temper which, working in with the CHURCH OF CHRIST, would have produced the happiest effects.

We regret to learn that the Rev. Samuel R. Crane has been compelled by indisposition to leave the field of his labors, (Niles, Michigan,) and travel for the benefit of his health.

The Rev. C. M. Butler, having removed to Baltimore, Md., requests that letters and papers may be directed to him at that place.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

CITY MISSION SOCIETY.

Proposed removal of the Mission of the Holy Evangelists to an upper section of the city, and consequent sale of the Church Building in Vandewater-street.

Extract from the Minutes of a Meeting of the Board of Managers, February 24, 1841.

Resolved, That it is expedient, so soon as it can be done without sacrifice, to dispose of the Church Building in Vandewater-street, and that a committee of five be appointed, with power, to take the necessary steps to negotiate the same.

Committee appointed, to either of whom reference may be made.

Rev. J. M'Vickar, No. 8 College Green.
William Bard, Esq, Trust Co., Wall-street.
A. K. Norrie, Esq., 119 Greenwich-street.
Lewis Philips, Esq., Howard Ins. Co, 54 Wall.
John H. Hurtin, Esq., 84 Wall.

March 27, 1841.

TO CORRESPONDENTS.

"C." is referred to a note in another column in the editorial notice of the correspondence of Wilberforce.

"A Friend of Seamen," and "Presbyter Cæsariensis," and "Philalethes" will be inserted, if possible, in our next.

"Laicus," in our next.

"M. M'Nary," "Alpha," and "Nemo," are received.

MARRIED,

On the 10th inst., in St. Luke's Church, by the Right Rev. H. U. Onderdonk, D. D., the Rev. EDWARD WAYLEN, of Devizes, England, to EMILY H. youngest daughter of Thomas Natt, of this city.

CALENDAR.

MARCH.

28. Fifth Sunday in Lent.

APRIL.

4. Sunday next before Easter.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. GOOD FRIDAY.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county,* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany;* 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James' Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.*

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 29th inst., at half past 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

March 27, 1841.

CHRIST CHURCH, BROOKLYN.

On Sunday evening next, the 28th inst., in Christ Church, Brooklyn, a sermon will be preached by the Rev. Dr. Eastburn, and a collection made in aid of the funds of the *Young Men's Auxiliary Education and Missionary Society.* Service to commence at half past seven o'clock.

The friends of missions generally are respectfully invited to attend.

March 24th, 1841.

ACKNOWLEDGMENTS.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donation for the Poor—

Through Swords, Stanford & Co., from L, $15.

N B. By some inadvertence, two errors crept into the acknowledgments of last week: it should have been Thomas Otis, Esq. $15; donation, $5; and A member, $20; instead of $120.

Further donations, of which there is great need, will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; 111 Nassau street, or at the residence of the Missionary.

JESSE POUND,

March 24, 1841. 26 Vandam street.

SUBSCRIPTIONS received at this Office for the CHURCHMAN'S LIBRARY; to be published under direction of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, and the Rt. Rev. George W. Doane, D. D., Bishop of New Jersey, by

RICHARD & GEORGE S. WOOD.

March 27.

NOTICE.—A meeting of the Board of Managers of the New York Protestant Episcopal Sunday School Society, will be held on Tuesday evening, at half past 7 o'clock, in the Sunday school room of St. John's Chapel, to make arrangements for the ensuing anniversary.

Superintendents will please come prepared to state the number of Teachers and Scholars that may be expected to attend the celebration.

By order of the Bishop,
A. W. C. SPOONER, Secretary.

New York, March 27, 1841.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, H. Wheaton, and C. Appleton, Esquires. March 27.

THE PHILOSOPHY OF HISTORY, *from the German of Schlegel.*—This day published in two elegant volumes 12mo.

The Philosophy of History, in a course of Lectures delivered at Vienna, by Frederick Von Schlegel; with a memoir of the author, by J. B. Robertson, Esq.

"A charming work—diligent investigation and elegant language will be found employed throughout its pages. Our readers may rely upon our word, that a careful perusal of this work will yield them an ample harvest of pleasure and advantage."—*Quarterly Review.*

D. APPLETON & CO.,
March 27—1t Publishers, 200 Broadway.

THE LIFE OF ALEXANDER HAMILTON. Edited by his son, John C. Hamilton. 2 vols. royal 8vo.

"We cordially recommend the perusal and diligent study of these volumes, exhibiting as they do, much valuable matter relative to the Revolution, the establishment of the Federal Constitution, and other important events in the annals of our country."—*New York Review.*

D. APPLETON & CO.,
March 27—3tis Publishers, 200 Broadway.

To Trustees of Churches and others.

ORGANIST.—The advertiser, a competent person of many years experience, is desirous to obtain a situation as an Organist, would have no objection to the country. Where the music of the Church is a particular consideration to be well performed, the advertiser flatters himself, to be able to give good and satisfactory services. Respectable references given, and the emolument a secondary consideration.

A line addressed to B A C H, care of Messrs. Lindle & Co., 1 St. John's Lane, New York, will meet with attention. March 27—3t$

BOARDING SCHOOL FOR BOYS, at Ridgefield, Fairfield county, Conn., by SAMUEL S. St. JOHN, A. M.

The Summer Session of this School will commence on Monday, May 3d. Circulars, and references to patrons in the city, may be obtained at Mrs. Maguire's, 293 Broadway, also an interview with the Principal after April 7th. Terms from $110 to $130 per annum. March 27.

WILL be published on the 2d of April,—'*The Church of England and in America compared.*' For sale by Swords, Stanford & Co., D Appleton & Co., Broadway; at the Churchman Office, 111 Nassau street; and the Depository, 28 Ann street.

March 27—3t.

PEW FOR SALE.—A pew in St. Paul's Church, well situated and neatly furnished, will be sold low, and possession given on or before the first of May next. Apply at 18 Pine street, up stairs.

March 27—3t.

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

TO TEACHERS.—*To Let.*—A large Dwelling House, north of the Pavilion, Saratoga Springs, known as the Covent Garden House; 64 feet front on Broadway—3 stories in height, with the two towers—45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet. An excellent cellar under, divided into necessary rooms for servants and culinary purposes. A most beautiful garden is attached, with Boat-Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq., 25 Nassau corner of Cedar street, 4th story; Rev. Mr. Quackinbush, 112th st., East River, Harlem; or of D. M'Laren, at Saratoga Springs.

March 13—3t$

TO MEDICAL STUDENTS.—*Spring Course of Lectures,* at the College of Physicians and Surgeons, New York. An Association has been formed, for the purpose of offering to the Students of Medicine in New York, a course of instruction, which, it is hoped, may profitably occupy a portion of their time during the ensuing spring and summer.

Lectures will be delivered at the College of Physicians and Surgeons, in Crosby street, on the following subjects:—

On the Pathology of the Chest, Auscultation and Percussion, by John A. Sweet, M. D., Lecturer on Diseases of the Chest. This course will be fully illustrated by Clinical illustrations.

On Club Feet and analagous Deformities, by —— Detmold, M. D.

On the diseases of the Kidneys, by Wm. C. Roberts, M. D.

On the diseases of the Eye, by G. Wilkes, M. D., Surgeon of the New York Eye Infirmary. Clinical instruction at the Infirmary.

On the Pathology of the Uterus and its Annexes, by C. R. Gilman, M. D., Lecturer on Obstetrics and the diseases of Women and Children, in the College of Physicians and Surgeons.

On Operative Surgery, by W. Parker, M. D., Professor of Surgery, College of Physicians and Surgeons.

On the Anatomy of the Nervous System, by James Quackenboss, Demonstrator of Anatomy.

On Surgical Anatomy, by R. Watts, Jr., M. D., Professor of Anatomy, College of Physicians and Surgeons.

The Lectures will commence on the First Monday in April, and continue about three months. Two Lectures will be delivered daily—hours, from 1 to 3 o'clock.

As this course is undertaken with the single aim of doing something for the cause of sound and thorough Medical Education, and particularly to develop the great advantages which New York, by her superior size, and by the consequent abundance and variety of Diseases which are met with in her Hospitals, Almshouse and Dispensaries, offers to the Student of Practical Medicine and Surgery, the Association have determined to put the fee for the Course at a price nearly nominal, hoping thereby to place the instruction offered, within the reach of all who are anxious for Professional improvement.

Fee for all the Lectures, $10.

New York, March 2 th, 1841—2t$

A LADY, an Episcopalian, wishes to obtain a situation either now, or about the first of May, as a Teacher of an Infant School, under the care of an Episcopal Church in this city, or in some similar occupation. She is fully competent to perform the duties, and can give satisfactory references. A note addressed to R. H., box 315, upper post office, will meet with attention. March 13—3t$

UNIVERSITY GRAMMAR SCHOOL.

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

THE CLAIMS OF THE HOLY WEEK.—A plain Address to Churchmen; an edition of this Tract, just published by the Protestant Episcopal Tract Society at their

March 6. DEPOSITORY, 28 Ann street.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

His plan differs from others in this respect, that his number of pupils being limited to *fifteen,* enables him to have them as members of his family, where they enjoy the privileges of home, its quiet, freedom and comfort. Innocent conversation is allowed at the table and fireside, and scope is given for each one's peculiar temperament, and the exercise of the mental powers so variously developed in youth, which constitutes the charm and beauty of character. There is not a fixed code of laws, applying invariably to all, nor minute legislation into modes of speech, dress, and action, which too often represses the native vigor and buoyancy of the affections, produces a tame mechanical cast of character, quite uncongenial with energy of mind and the formation of moral *principles* (independent of temporary rules) which fit one to discharge with propriety, dignity and ease, the duties of life.

Mr. Thayer's intercourse with his pupils is parental; uniform attention is paid, not only to their mental improvement, but to the formation of their manners and to the inculcation of high and honorable feelings.

The leading object of education is *mental discipline,* "which," in the language of an elegant scholar,* "as much as any thing constitutes *greatness,* and is the result of long effort, and that thorough knowledge which cannot exist without much unseen and patient labor." No regard, therefore, is paid to those labor-saving systems, which pretend to educate the mind by startling novelties, the glitter of outward appendages, and a parade of the apparatus of literature, that bewilder by a variety of objects presented to the attention, but leave no trace behind. No acquisition in science is valuable, unless it is the result of one's personal effort, "of the strain upon one's own sinews, the wrenching of one's own muscles, of the blood of toil from one's own feet." Almost without a figure, the hill of science *will be a hill,* ascending and steep, which no improvement in mechanics, no combination of machinery, can level with the vale.

In the classics, the pupil, unless in preparatory collegiate studies, reads one author *through,* and is daily examined not only with respect to the meaning, but to the Idiom and Prosody of the Latin and Greek languages, which contribute as much as any study, to accomplish the object of education, by sharpening the intellect, forming habits of reflection, and a fine taste, and awakening a sense of order and beauty.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Mr. Thayer removes in April, from New Rochelle to the healthy and beautiful village of Stratford, Connecticut, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford.

March 20—

* Rev. Dr. Hale, President of Geneva College.

POETRY.

ANCIENT SACRED POETRY.

Selected for the Churchman.

" My harp is turned to mourning.—*Job.*

W. Habington. Died 1654.

Love ! I no orgies sing
Whereby thy mercies to invoke :
Nor from the east rich perfumes bring
To cloud thine altars with the precious smoke.

Nor while I did frequent
Those fanes by lovers raised to thee,
Did I loose heathenish rites invent,
To force a blush from injured chastity.

Religious was the charm
I used affection to entice :
And thought none burned more bright or warm ;
Yet chaste as water was the sacrifice.

But now I thee bequeath
To the soft silken youths at court ;
Who may their witty passions breathe,
To raise their mistress' smile or make her sport.

They'll smooth thee into rhyme,
Such as shall catch the wanton ear :
And win opinion with the time,
To make them a high sail of honor bear.

And may a powerful smile
Cherish their flatteries of wit !
While I my life of fame beguile,
And under mine own vine uncourted sit.

For I have seen the pine,
Famed for its travels o'er the sea,
Broken with storms and age decline,
And in some creek unpitied rot away.

I have seen cedars fall,
And in their room a mushroom grow :
I have seen comets, threatening all,
Vanish themselves—I've seen princes so.

Vain, trivial dust ! weak man !
Where is that virtue of thy breath,
That others save or ruin can,
When thou thyself art called to account by death ?

When I consider thee,
The scorn of Time, and sport of Fate—
How can I turn to jollity
My ill-strung harp, and court the delicate ?

How can I but disdain
The empty fallacies of mirth ;
And in my midnight thoughts retain
How high soe'er I spread, my root's in earth.

Fond youth ! too long I played
The wanton with a false delight ;
Which when I touched, I found a shade
That only wrought on th' error of my sight.

Then since pride doth betray
The soul to flattered ignorance,
I from the world will steal away,
And by humility my thoughts advance.

BISHOP DOANE.

Amongst the contributors to the literature of the Church in the United States, Bishop Doane, of New Jersey, appears to occupy a distinguished place—as well for the grace and polish of his productions, as for the frequency of their appearance before the religious public.

Bishop Doane may be styled the Bishop Horne of America ; for although we should not be justified in pushing the comparison to every point of acquirement, ability, and character, there is a striking resemblance in the poetical sweetness of style, the view of piety, the tone of sound Churchmanship, and the amiableness of spirit which the writings of those prelates respectively evince. This will be deemed a flattering position to the American Bishop, even with the admission that a strict comparison cannot fairly be instituted ; not because the same gifts of intellect and grace are not equally vouchsafed in every age and clime, but because the circumstances of a new country are adverse to that close and protracted application to any branch of literature, theological or secular, from which alone,—combined as that may be with the most exalted talents,—very great distinction can be expected to result.—*The Church.*

ROBERT SOUTHEY, ESQ. TO WM. WILBERFORCE, ESQ.

Keswick, July 25, 1816.

My dear Sir,

* * * I have sent to inquire if Mr. Francis be at Keswick. It is not two years since your excellent friend Mr. J Bowdler was here, and after a day, which I am sure all the party at one time must have remembered as among those which were eminently delightful, I dined with him and poor John Calthorpe in the kitchen of an old farm-house. They are gone ! and I who survive them have survived also my best earthly hopes and highest earthly enjoyments. They only who knew me in my daily habits can imagine, or believe, how great has been the extent of my loss, or how it is possible that a child of ten years should have been so entirely the companion, as well as pupil, of his father. I was recovering my Greek in the process of teaching Herbert ; we were learning German together, and were to have begun Saxon in the same manner, as soon as the Saxon Chronicle should have been published. For his age, there was no better Latin scholar : in Greek, he was fit for the fifth form at Westminster ; and he was acquiring with little expense of time, and no trouble, the French and Spanish. With all these acquirements going on, his life was like a continued holiday ; so much was it his disposition and mine to mingle sport with study, and find recreation in all things. He was the constant companion of my walks, and felt as much interest in my pleasures as I did in his. His disposition was as beautiful as his intellect, and therefore I had ever an ominous apprehension that he was not intended to grow up on earth, where it was not possible that his nature could be improved, and but too certain that it must, in some degree, be sullied. The feeling which thus prepared me for this privation has not been without its use in enabling me to submit to it with resignation. I hope and believe that I have borne this affliction as it becomes a Christian. The stoicism which I endeavored to practise in youth (and not without signal benefit) might have supported, but it could not have consoled me. My heart is weaned from the world, and the brightest spot in the prospect before me is where the light from heaven shines upon the grave. Yet do not imagine that I give way to sorrow, or indulge in vain retrospects and guilty regret. " The Lord gave ; the Lord hath taken away ; blessed be the name of the Lord." Never were these words pronounced with more heartfelt sincerity than when I repeated them in the most painful scenes and moments of my life. I am thankful for the abundant blessings which I still possess ; but of all things most thankful for having possessed a son whom I loved so entirely, who was so entirely worthy to be loved, and whom I shall one day rejoin.

Believe me, my dear sir,
respectfully and truly yours,
Robert Southey.

REV. DR. GASKIN TO WM. WILBERFORCE, ESQ.

(Pri. Docketed Church Claims—deserves most serious consideration.)

Stoke Newington, March 25, 1817.

My dear Sir,

I received both your letters on the subject which I had ventured to mention to you. Seldom, indeed, have I been more gratified than by the Christian spirit and humble temper which you have exhibited in your frank avowal and statement upon it. You evidently regret the occurrence for reasons which I consider to be very good as far as they go. We are enjoined, as you rightly observe, to " provide things honest in the sight of all men ;" and we are to be cautious of giving offence where offence is likely to be taken. We are, likewise, to act, and to appear to act, consistently ; and to endeavor that the good we have done, or have attempted to do, be not counteracted by our subsequent conduct. On such correct views as these, recollecting your professions of attachment to the Church of England, and conscious of your sincerity in making them, you confess that had you " preconsidered the subject fully you would have acted differently ;" not, indeed, on a conviction that what you did was wrong in itself, but on the probability that it might be misconstrued, and your example cited as a justification of schism. To the spirit of this I cordially accede ; and especially as I have much reason to apprehend that your example, in the matter before us, will greatly tend to strengthen a principal parishioner of mine in his practice of frequenting the Church in the morning, and that same dissenting meeting-house in the afternoon, against which I have, hitherto in vain, attempted to dissuade him, by calmly pointing out his error.

But, my dear sir, you will allow me, I know, to say, that I think what you did to have been not merely inexpedient, and attended with a probability of evil by misconstruction, but that it was wrong in itself. You admit that schism is an evil in a religious, and even in a political view ; and I apprehend that you will accord with me in defining schism to be a wilful separation from a rightly constituted Church requiring no sinful terms of communion. The Church of England is not only a rightly constituted, but likewise an orthodox Church, and she requires no sinful terms of communion. All separation from her, therefore, in this country, is unjustifiable schism ; and to unite, even occasionally, with such schismatics in public prayer, and especially in the peculiar and most characteristic act of Christian worship, must be singularly unjustifiable. There is no duty more strongly enforced in the new Testament than that of Church unity. "I beseech you, brethren," saith an Apostle, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." We are to "walk by the same rule, and to mind the same thing ;" we are to " mark them that cause divisions and offences, and to avoid them,"—not avoid by declining the courtesies and good offices of life towards them, but we are to refuse all union with them in their " divisions and offences ;" and it becometh us to follow the example of those Christian believers of old, who " continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We are not only to adhere to the doctrine, but also to the fellowship, or communion of the Apostles ; and with them we are to participate in the Lord's Supper, and in social worship, because they are " the ministers and stewards of the mysteries of Christ." That this had not merely a reference to the first Apostles, but also to their legitimate successors, is clear ; because the promise of our Lord was to be " with them" (and consequently their legitimate successors) " even unto the end of the world." In addition, therefore, to the fact that our dissenting teachers and their congregations are schismatical, a pause should be made to consider whether these teachers have a valid commission to act as " ministers and stewards of the mysteries of Christ." The Church of England considers that they have not that valid commission ; and I believe that they do not themselves profess to have any other commission than what their respective congregations have given them, or their own fancies have imagined ; and to all this even Quakers pretend. For the first fifteen centuries of the Christian era the Episcopal ministry alone was acknowledged,—*semper, ad omnibus, et ubique ;* and when, at the reformation on the continent, a departure from it anywhere took place, necessity was pleaded ; and the ministerial commission, under such circumstances, it was supposed, might be transmitted through the hands of mere presbyters.

This was a novelty, which we, blessed be God ! are not called upon to defend. Our reformation was not so hampered. Whatever were our errors on that occasion, we restored the apostolical doctrine, and were privileged to perpetuate the apostolical ministry ; with whom we have continued a fellowship, " in breaking of bread, and in prayers." Oh, that our spiritual improvement had kept pace with our privileges ! Primitive Presbyterianism pretended, at least, to be in possession of the ministerial office by transmission ; but whether that pretence exist now, I much doubt. Sure I am that it does not exist among our independent schismatics. Under all these circumstances, I trust it will appear that to unite in public social prayer with our dissenters, and especially to communicate with them in the characteristic act of Christian worship, is indefensible. The act commonly called the Toleration Act, but which calls itself, and should be called, the Act of Exemption, did no more than remove civil penalties : it necessarily left the spiritual sin of schism where it found it. I will only add, that I confidently trust you will receive what I have now written in the same kind and Christian temper wherewith you have written to me ; and, assuring you that I consider your letter as confidential, and that I will not unite in spreading a knowledge of the late occurrence, I remain, my dear sir, with much affection and sincere Christian esteem, your obliged humble servant,

Geo. Gaskin.

P. S. I know nothing of Mr. M., the present teacher at our Stoke Newington meeting-house ; nor under what class of dissenters he denominates himself. His predecessor, I believe, was a sort of Arian. But, even if the views of these teachers in the radical articles of the Christian faith were as orthodox as possible, still they are unwarrantable schismatics, and they have not the apostolical commission to exercise the functions of the Christian ministry. This parish, during the Great Rebellion, had been a hotbed of regicide and fanatical delusion. After turning out the old rector, the celebrated Puritan, Dr. Manton, got possession of the Church, and occupied the identical parsonage-house in which I reside. After the Exempting Act of King William had passed, the meeting-house here was erected for the remnant of the Puritans who continued their separation and hostility to the Church ; and it has continued open ever since, having some little endowment.

From the London Quarterly Review.

TUTORS IN COLLEGE.

With the Deans the Tutors must be joined, on account of the near connection with the juniors into which their duties bring them. Nor is it unimportant that they are nominated directly by the head, whereas the deans are college officers. We need no proof that a parson ought to have the appointment of his own curates. And such are the tutors : appointed to the very duty of continual and kindly intercourse with their pupils, the direction of their reading, superintendence of their conduct, their instruction, protection, admonition ; to watch over and for them, as the representatives of their parents. All this lies in the very name and notion of *tutor*, whether taken as a classical or a legal word.* It concludes instruction, indeed ; but its chief meaning refers to the protection of orphans, and thus to the guardianship *in loco parentis*, of those who are deprived of the care of their kindred so long as they sojourn in the university. These are deposited in the hands of a college, committed by their natural guardians to its faith, most assuredly not without the implied compact that they should be under a faithful *guardianship*. It is curious to trace the fate of words. The pedagogue (παιδαγωγος) was a confidential domestic who took the child to school, attended him there, and brought him home : he is now the *schoolmaster*. So the university tutor of old was the companion and guide of his pupils in reading and in exercise, within the college and without it ; he went with his pupils to the professorial lectures and sat there with them : the professorial duties have now virtually devolved upon him. The old rule in colleges was, that each tutor had the *sole* charge of his pupils. It would be absurd to suppose that, even when the field of study was much narrower than now, this included the whole of their education. In some colleges, *e. g.*, Christ Church, where the rule still exists, the evil is lessened by a sort of professorial system within the college, so that courses of public lectures are regularly delivered, on certain subjects, to all the under-graduates ; yet it must still, we humbly conceive, press very heavily on the tutors : though, as matters stand, no better system for a large college suggests itself to us. In smaller ones they may form a sort of semi-professorial arrangement, each undertaking a department, yet each keeping up his general connection with his own pupils : but in large ones this seems utterly impracticable ; and even in one of moderate size, we have been assured that the introduction of such a scheme, a few years ago, was resisted to the utmost by some of the ablest members of the university, as an experiment fraught with evil to the whole system of university education.

The clerical character of the tutor's office being thus established in every possible way, it remains to see what light this will throw on the bounden labors of those who hold it. On so solemn a subject we are unwilling to use many words of our own ; and they may be spared, for we are well persuaded that many, if not all, of these men make it their devoted study to fulfil their duties, not up to this or that standard only, but to the extreme of, and if possible beyond, their strength and power. It is therefore with the most sincere respect, and utterly disclaiming any view save " to stir them up by putting them in remembrance," that we would put the question :—how can a clergyman be guiltless, who has any charge whatever of any human being, unless he uses all the influence which it gives him for that being's eternal welfare ?

Let us appeal to the admonition which every priest has heard on the most solemn day of his life ; and though the passage be a long one, it must not be curtailed :—

" Have always" (says the bishop in the ordering of priests) " printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and congregation, whom you must serve, is His spouse and His body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of GOD, towards the spouse and body of Christ ; and see that you never cease your labor, your care, and your diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of GOD, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.

" Forasmuch then as your office is both of so great excellency and so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful to that Lord who hath placed you in so high a dignity ; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves, for that will and ability is given of GOD alone ; therefore ye ought, and have need to, pray earnestly for His Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same : consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this self-same cause how ye ought to forsake and set aside (as much as you may) all worldly cares and studies."

Now it has been maintained above, that the tutorial office is strictly in accordance with the duties here laid down. But, manifestly, tutors can only fulfil the true intent of their engagements, to the extent to which they are enabled to carry out their office as pastors and guardians of the young flocks committed to them, and to labor for and among them in the spirit of the Church's parochial system, " in honorem Dei et profectum sacrosanctæ matris ecclesiæ." It ill becomes us, if we were able, to dictate the means by which all this is to be carried out. Experience alone can suggest the details ; but it is plain that more is required than *the lecture-room* can supply. The tutor and the pupil must meet half way, and be on terms of *mutual* intercourse, of real communion and exchange of thoughts and feelings. As there is a natural timidity and jealousy in the mind of the young pupil, it requires much more care and diligence on the tutor's part to bring this about, than is needed by a parochial clergyman to show to his flock his relation to them. *That* is acknowledged ; *this* has to be established ; and it can only be done by very constant private as well as public communication. If the tutor does not conciliate the affections of his pupil, so as to free him from fearing him for any thing but misconduct, much is lost. At the same time this must be done gradually and naturally ; not ostentatiously, or it will deserve to fail ; not hurriedly, or it will increase the young man's jealousy, and make him suspect its sincerity. It must be unaffected, earnest, and gentle, or it will not attain its object ; the pupil will not, and cannot, lean to his tutor and open his heart to him—and the tutor will be unable to acquaint himself with his pupils' characters, to form them gradually for the better, or to bring to good effect any one of the plans which he must be continually framing for their benefit.

* In the civil law—as indeed in the law of Scotland and many other countries at this day—the next of kin to a minor is his " tutor." So in the " Lives of the Founders of Brazen-nose College," we find, " It may be noted that the only tutor recognized by the statutes is, according to the original import of the word, *a guardian* : for the duties of a *preceptor* did not, in those days (*i. e.*, about A. D. 1500) constitute an appropriate part of his office : as public lectures, in the schools and in the colleges, were then the only mode of instruction."

THE INDIAN FUNERAL.

I had been for several days expecting the departure of my poor friend, when on the morning of Wednesday, the 17th of June, I was summoned to attend his deathbead, and, on reaching the house, found, alas ! the cold hand of death upon him.

He was unable to speak to me, and life was fleeting fast. On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation and the change that momentarily awaited him.

It was a scene of painful interest, but not unattended with satisfaction. Death in this instance, (whether from my long expectation of his approach I know not,) appeared to me divested of that awful form he so generally assumes.

Beside, and at the foot of the bed, sat his two sons in silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing in a sweetly subdued tone—meet for the ears of the dying—hymns suited to the solemn occasion. This practice is invariably followed by the Indians when a death is about to take place, and there is something inexpressibly beautiful in the idea that involuntarily thrusts itself on the mind, that the departing spirit may not have lost the sound of the earthly hymn when the song of the Redeemed may burst on his ear, glorifying God and the Lamb who redeemed them, for another ransomed soul, and rejoicing in the addition of another spirit to their blessed society.

When I thought his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of " his faithful Creator and most merciful Saviour."

It requires one to use, or hear used, under similar affecting circumstances, the prayer furnished by our comprehensive ritual " for a sick person at the point of departure," to appreciate its beauty and applicability. Short as that prayer is, and although he was breathing very hard at the commencement, ere it was finished, the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections. These, doubtless, borrowed their complexion from the event we had just witnessed. It is in situations like these that we can truly realize the *value* and *object* of human life. On the present occasion, I experienced the justice of the poet's remark :

" The chamber in which the good man meets his end,
Is privileged beyond the common haunts of men,
Close on the verge of heaven."

The Indians then sung a hymn ; and before leaving the room, deeply affected as I was, I undertook to offer up the last Collect of the Burial Service,—so full of comfort and edification on such occasions ; but before I had finished, the touching scene before me, moved me to tears. The Indian, whose stern nature has, in some measure, been softened by Christianity, however deeply he may feel, weeps but seldom : in his savage state, never, as it is deemed a weakness unworthy of a warrior ; but on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every one in the apartment yielded to the impulse. It was indeed an affecting sight. I doubt not each thought within himself, " It is good for us to be here." May God bless it to our spiritual improvement for his dear Son's sake.

Before leaving the house, I was informed by one of his attendants, that some time before his speech failed, he told them " that his time was at hand, and bade them farewell ; he requested them to thank all his friends for their kindness during his sickness, and as he had not the ability to reward them, he trusted God would. He desired them not to be sorry, as it was good for him to be relieved ; and, as his parting wish, he requested they would attend more diligently to the care of their souls, and that whenever they thought of him, they should remember the advice he had given them."

In this peaceful state of mind, and with a firm and unwavering faith in the all-sufficient merits of his Saviour, did this lowly servant of his Master " fall asleep in Jesus."

On the Friday following, his remains were followed to the grave by a large assemblage of persons,—the white settlers in the neighborhood uniting with their Indian brethren in this last mark of respect to departed worth.

His remains and those of his wife were deposited in the Indian burial ground near the Church, and the nation have it in contemplation, as soon as it can be procured, to erect over their graves a memorial of the esteem in which they were held.—*The Church.*

THE PROPHECIES OF OUR SAVIOUR.

As to the prophecies of our Saviour, the truth of their event, in every particular, proves the truth of him that predicted them. For did he not come from God, how could he have this wonderful knowledge, as thus to foretel things to come ? Were he not of the secrets of the Almighty, how could he so certainly have foreshown what in aftertimes he would bring to pass ? If it were only by guess that he did so, how possibly could all things so exactly fall out in the event, that nothing should in the least happen otherwise than as he predicted ; especially since as to most of them, it cannot be so much as said, that there was any place for human sagacity, or the least probable conjecture to help him to any foresight therein ? For how improbable was it that the religion which he taught should, against the bent of the whole world, have made so great and speedy process therein, as he foretold that it should ? Or that such instruments as he employed in this work, a company of poor, ignorant, and contemptible fishermen, should ever have been able to hav effected it, without the extraordinary providence of God over-ruling the hearts as well as the power of men ? A thing, in the ordinary course of human affairs, so unlikely to succeed, could never have been brought to pass ; nor could our Saviour have any manner of ground, from the nature of the thing, so much as to guess at so strange an event, and therefore could never have so punctually foretold it, but that being sent of God to begin this work, he foreknew all that he would do for the perfecting of it. And the same is to be said of what he further predicted of this holy religion, as to its continuance among us to the end of the world, of the calling of the Gentiles thereinto, and the rejecting of the Jews ; of the great calamities which should attend that people, (as accordingly they have through all ages since,) and particularly of that great and terrible calamity, which was to fall upon them in the destruction of Jerusalem, and accordingly happened about forty years after, which he so exactly foretold, not only as to the time, (for he saith it should be, before that generation should pass away,) but also as to all other the most considerable circumstances of it, that nothing can be a more exact and perfect comment on the 24th chapter of St. Matthew, and those other passages in the Gospels, where this dismal destruction is foretold, than that history of Josephus, which gives us an account how it was brought to pass. And that part of the prophecy which relates to the final destruction of the Temple, foretelling, that one stone should not be left upon another, hath been so exactly verified, that notwithstanding several attempts which have been made for the re-edifying of it, it could never be effected ; no, not as far as the laying one stone upon another in order thereto, even to this day.—*Dean Prideaux.*

THE SCHISMATIC UNCHURCHED BY HIMSELF.

If [having agreed in fundamentals] in some other things we be otherwise minded, than others of our brethren are ; let us bear one with another, until God shall reveal the same thing unto us ; and, however we may see cause why we should dissent from others in matter of opinion, yet, let us remember, that that is no cause why we should break the King's peace, and make a rent in the Church of God. A thing deeply to be thought of by the *Ishmaels* of our time, whose *hand is against every man, and every man's hand against them ;* who *bite and devour one another,* until they *be consumed one of another ;* who forsake the fellowship of the saints, and by a sacrilegious separation break this bond of peace. Little as these men consider, how precious the peace of the Church ought to be in our eyes, (to be redeemed with a thousand of our lives,) and of what dangerous consequence the matter of schism is unto their souls : for, howsoever the schismatic in his intention and wicked purpose, taketh away unity from the Church, even as he that hateth God doth take away goodness from him, as much as in him lieth ; yet, in truth and in very deed, he taketh away the unity of the Church only from himself : that is, he cutteth himself off from being united with the rest of the body ; how is it possible that he should retain communion with the Head ?—*Archbishop Ussher.*

WM. PEASE,

PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D. D.	Rev. Samuel Seabury, D.D.
Rev. John M. Macauley,	Henry Hurens, Esq.,
J. D. Keese, Esq.,	B. A. Mumford, Esq.
James B. Wilson, Esq.,	H. H. Reynolds, Esq.,
	Timothy Clough, Esq.

March 6—tf

"THE FAITH ONCE DELIVERED TO THE SAINTS."

BISHOP DOANE'S valuable Sermon on this subject, may be had at the Office of the Churchman, and at 28 Ann street, either by the quantity or by the single copy. To such of the Clergy as may be disposed to circulate the Sermon as a Tract, packages of fifty each will be put at a low price.
Feb. 27.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism ; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia ; and Southern Churchman, Richmond ; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D,
No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. tf

BROOKLYN COLLEGIATE INSTITUTE,

(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

☞ The manners and morals of the pupils are strictly guarded : they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April ; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson ; Levi Thayer, Palmyra ; James W. Reed, Lockport ; James Baldwin, Jun., Buffalo. Feb. 27.

DELAWARE ACADEMY.

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